

A
NEW SYSTEM,
OR, AN
ANALYSIS
OF
ANCIENT MYTHOLOGY:

Wherein an Attempt is made to divest TRADITION of
FABLE; and to reduce the TRUTH to its Original Purity.

In this WORK is given an HISTORY of the
BABYLONIANS, || CANAANITES, || LELEGES,
CHALDEANS, || HELLADIANS, || DORIANS,
EGYPTIANS, || IONIANS, || PELASGI:

ALSO OF THE

SCYTHÆ, || ETHIOPIANS,
INDOSCYTHÆ, || PHENICIANS.

The Whole contains an Account of the principal Events in the first Ages,
from the DELUGE to the DISPERSION: Also of the various Migrations,
which ensued, and the Settlements made afterwards in different Parts: Cir-
cumstances of great Consequence, which were subsequent to the GENTILE
HISTORY of MOSES.

V O L. II.

BY JACOB BRYANT,

Formerly of KING'S COLLEGE, CAMBRIDGE; and Secretary to his Grace the
late Duke of MARLBOROUGH, during his Command abroad; and Secretary
to him as Master General of his Majesty's Ordnance.

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From To

PLATES in VOLUME the SECOND.

With the Pages, which they are to face.

ZOR-ASTER, five Sol Asterius, with the Deus Azon Μεσατης, facing the former: also Zor-After Archimagus before an altar and fire: copied from Chardin, Vol. II. p. 164: and Hyde Religio Vet. Persarum. Plate VI. p. 307.

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10	20	for ὠπλιζατω, read ὠπλισσατο.
19	13	for οικადι, read οικαδε.
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43	1	for immediaily, read immediately.
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55	18	for synonymous, read synonymous.
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253	13	for {1}, read {1}.
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A
NEW SYSTEM;
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OF
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OF
TEMPLE RITES

In the first Ages.

I Must continually put the reader in mind, how common it was among the Greeks, not only out of the titles of the Deities, but out of the names of towers, and other edifices, to form personages, and then to invent histories, to support what they had done. When they had created a number of such ideal beings, they tried to find out

Vol. II. B. some:

some relation: and thence proceeded to determine the parentage, and filiation of each, just as fancy directed. Some colonies from Egypt, and Canaan, settled in Thrace; as appears from numberless memorials. The parts, which they occupied, were upon the Hebrus, about Edonia, Sithonia, and Mount Hæmus. They also held Pieria, and Peonia, and all the sea coast region. It was their custom, as I have before mentioned, in all their settlements to form puratheia; and to introduce the rites of fire, and worship of the Sun. Upon the coast, of which I have been speaking, a temple of this sort was founded, which is called Torone. The name is a compound of Tor-On, as I have before taken notice. The words purathus, and puratheia, were in the language of Egypt Pur-Ath, and Por-Ait, formed from two titles of the God of fire. Out of one of these the Grecians made a personage, which they expressed Προϊτος, Proetus, whose daughters, or rather priestesses, were the Proetides. And as they followed the Egyptian rites, and held a Cow sacred; they were in consequence of it supposed to have been turned into 'cows; just as the priestesses of Hippa were said to have been changed into mares; the OEnotropæ and Peleiadæ into pigeons. Proteus of Egypt, whom Menelaus was supposed to have consulted about his passage homeward, was a tower of this sort with a purait. It was an edifice, where both priests and pilots resided to give information; and where a light was continually burning to direct ships in the night. The tower of

† Proetides implerunt falsis mugitibus auras. Virgil. Eclog. 6. V. 48.

Torone likewise was a Pharos, and therefore stiled by Lycophron *φλεγραια Τορωνη*, the flaming Torone. The country about it was in like manner called ² *Φλεγρα*, Phlegra, both from these flaming Towers, and from the worship there introduced. There seems to have been a fire tower in this region named Proteus; for according to the ancient accounts, Proteus is mentioned as having resided in these parts, and is said to have been married to Torone. He is accordingly stiled by the Poet,

³ *φλεγραιας ποσις*
Στυγνος Τορωνης, ὃ γελως απεχθεται,
Και δακρυ.

The epithet *συγνος*, gloomy, and sad, implies a bad character, which arose from the cruel rites practised in these places. In all these temples, they made it a rule to sacrifice strangers, whom fortune brought in their way. Torone stood near ⁴ Pallene, which was stiled ⁵ *Γηγενων τροφος*, *the nurse of the earth-born, or giant brood*. Under this character both the sons of Chus, and the Anakim of Canaan are included. Lycophron takes off from Proteus the imputation of being

² Herod. L. 7. c. 123.

³ Ἡ Παλληνη Χερρονησος, ἥ ἐν τῷ Ἰσθμῷ κεῖται. ἥ πρὶν μὲν Ποτιδαια, νυν δὲ Κασσανδρεία, Φλεγραια δὲ πρὶν ἐκαλεῖτο. ὠκοῦν δ' αὐτὴν οἱ μυθολογούμενοι Γίγαντες, ἔθνος ἀσέβες, καὶ ἀνομόν. Strabo. Epitome. L. 7. p. 510.

⁴ Lycophron. V. 115.

⁵ Stephanus places Torone in Thrace, and supposes it to have been named from Torone, who was not the wife, but daughter of Proteus. Ἀπο Τορωνης τῆς Πρωτεως. Some made her the daughter of Poseidon and Phœnice. See Steph. *Φλεγραια*. There were more towers than one of this name.

⁶ Παλληνιαν ἐπηλθε Γηγενων τροφον. Lycoph. V. 127.

accessary to the vile practices, for which the place was notorious; and makes only his sons guilty of murdering strangers. He says, that their father left them out of disgust,

⁶ ΤΕΚΝΩΝ ΑΛΥΞΑΣ ΤΑΣ ΞΕΝΟΚΤΟΝΑΣ ΠΑΛΑΣ.

In this he alludes to a custom, of which I shall take notice hereafter. According to Eustathius the notion was, that Proteus fled by a subterraneous passage to Egypt, in company with his daughter Eidothea. ⁷ ΑΠΟΚΑΤΕΣΗ ΕΙΣ ΦΑΡΟΝ ΜΕΤΑ ΤΗΣ ΘΥΓΑΤΡΟΣ ΕΙΔΟΘΕΑΣ. He went it seems from one Pharos to another; from Pallene to the mouth of the Nile. The Pharos of Egypt was both a watch-tower, and a temple, where people went to enquire about the success of their voyage; and to obtain the assistance of pilots. Proteus was an Egyptian title of the Deity, under which he was worshiped both in the Pharos, and at ⁸ Memphis. He was the same as Osiris, and Canopus: and particularly the God of mariners, who confined his department to the ⁹ sea. From hence, I think, we may unravel the mystery about the pilot of Menelaus, who is said to have been named Canopus, and to have given name to the principal seaport in Egypt. The priests of the country laughed at the idle ¹⁰ story; and they had good reason: for the place was far prior to the people spoken of, and the name not of Grecian original. It is ob-

⁶ Lycophron. V. 124.

⁷ Eustath. on Dionysius. V. 259.

⁸ Herodot. L. 2. c. 112.

⁹ Πρωτεα κικλησκω, ποντε κληιδας έχοντα. Orphic Hymn. 24.

¹⁰ Aristides. Oratio Ægyptiaca. V. 3. p. 608.

servable,

servable, that Stephanus of Byzantium gives the pilot another name, calling him, instead of Canobus, Φαρος, Pharos. His words are Φαρος ὁ Πρωτεύς Μενελάου, which are scarce sense. I make no doubt, from the history of Proteus above, but that in the original, whence Stephanus copied, or at least whence the story was first taken, the reading was Φαρος ὁ Πρωτεύς Μενελάου; that is, the Proteus of Menelaus, so celebrated by Homer, who is represented, as so wise, and so experienced in navigation, whom they esteemed a great prophet, and a Deity of the sea, was nothing else but a Pharos. In other words, it was a temple of Proteus upon the Canobic branch of the Nile, to which the Poet makes Menelaus have recourse. Such was the original history: but Πρωτεύς Μενελάου has been changed to πρωτεύς; and the God Canobus turned into a Grecian pilot. As these were Ophite temples, a story has been added about this person having been stung by a serpent. ¹¹ Πρωτεύς ἐν τῇ νησῷ δηχθεὶς ὑπὸ ὄφρατος ἐτάφη. *This Pilot was bitten by a serpent, and buried in the island.* Conformable to my opinion is the account given by Tzetzes, who says, that Proteus resided in the ¹² Pharos: by which is signified, that he was the Deity of the place. He is represented in the Orphic poetry as the first-born of the world, the chief God of the sea, and at the same time a mighty ¹³ prophet.

The history then of Menelaus in Egypt, if such a person

¹¹ Stephanus Byzant. Φαρος.

¹² Chilias. 2. Hist. 44. p. 31. Πρωτεύς φοινίκης φινικός παῖς—περὶ τὴν Φαρόν κατοικῶν.

¹³ Orphic Hymn to Proteus. 24.

ever existed, amounts to this. In a state of uncertainty he applied to a temple near Canobus, which was sacred to Proteus. This was one title out of many, by which the chief Deity of the country was worshiped, and was equivalent to On, Orus, Ofiris, and Canobus. From this place Menelaus obtained proper advice, by which he directed his voyage. Hence some say, that he had Φροντις, Phrontis, for his pilot.

¹⁴ Κυβερνητης αριστος Μενελαος ὁ Φροντις, υἱος Ονητορος. *Menelaus had an excellent pilot, one Phrontis, the son of Onetor.* This, I think, confirms all that I have been saying: for what is Phrontis, but advice and experience? and what is Onetor, but the Pharos, from whence it was obtained? Onetor is the same as Torone, Τορωνη, only reversed. They were both temples of Proteus, the same as On, and Orus: both Φλεγραιαι, by which is meant temples of fire, or lighthouses. Hence we may be pretty certain, that the three pilots, Canobus, Phrontis, Pharos, together with Onetor, were only poetical personages: and that the terms properly related to towers, and sanctuaries, which were of Egyptian original.

These places were courts of justice, where the priests seem to have practised a strict inquisition; and where pains, and penalties were very severe. The notion of the Furies was taken from these temples: for the term Furia is from Ph'ur, ignis, and signifies a priest of fire. It was on account of the cruelties here practised, that most of the ancient judges are represented as inexorable; and are there-

¹⁴ Eustath. in Dionys. V. 14.

Φροντιν Ονητοριδην. Homer. Odyss. Γ. V. 282. See also Hesych.

fore made judges in hell. Of what nature their department was esteemed may be learned from Virgil,

¹⁵ Gnosius hæc Rhadamanthus habet durissima regna :

Castigatque, auditque dolos, subigitque fateri, &c.

The temple at Phlegya in Bæotia was probably one of these courts ; where justice was partially administered, and where great cruelties were exercised by the priests. Hence a person, named Phlegyas, is represented in the shades below, crying out in continual agony, and exhorting people to justice.

¹⁶ — Phlegyasque miserrimus omnes

Admonet, et tristi testatur voce per umbras,

Discite justitiam moniti, et non temnere Divos.

Excellent counsel, but introduced rather too late. Phlegyas was in reality the Sun ; so denominated by the Æthiopes, or Cuthites, and esteemed the same as Mithras of Persis. They looked up to him as their great benefactor, and lawgiver : for they held their laws as of divine original. His worship was introduced among the natives of Greece by the Cuthites, styled Ethiopians, who came from Egypt. That this was the true history of Phlegyas we may be assured from Stephanus, and Phavorinus. They mention both Phlegyas, and Mithras, as men deified ; and specify, that they were of Ethiopian original. ¹⁷ Μίθραν, και Φλεγυαν, ανδρας Αιθιοπας το γενος. Minos indeed is spoken of, as an upright judge : and the person alluded to under that character was

¹⁵ Æneid. L. 6. v. 556.

¹⁶ Virg. Æneid. L. 6. v. 618.

¹⁷ Stephanus. Αἰθιοπια.

eminently

eminently distinguished for his piety, and justice. But his priests were esteemed far otherwise, for they were guilty of great cruelties. Hence we find, that Minos was looked upon as a judge of hell, and stiled Quæstor Minos. He was in reality a Deity, the same as Menes, and Menon of Egypt: and as Manes of Lydia, Persis, and other countries. And though his history be not consistently exhibited, yet, so much light may be gained from the Cretans, as to certify us, that there was in their island a temple called Men-Tor, the tower of Men, or Menes. The Deity, from a particular ¹⁸ hieroglyphic, under which the natives worshiped him, was stiled Minotaurus. To this temple the Athenians were obliged annually to send some of their prime youth to be sacrificed; just as the people of Carthage used to send their children to be victims at ¹⁹ Tyre. The Athenians were obliged for some time to pay this tribute, as appears from the festival in commemoration of their deliverance. The places most infamous for these customs were those, which were situated upon the seacoast: and especially those dangerous passes, where sailors were obliged to go on shore for assistance, to be directed in their way. Scylla upon the coast of Rhegium was one of these: and appears to have been particularly dreaded by mariners. Ulysses in Homer says, that he was afraid to mention her name to his companions, lest they should through astonishment have lost all sense of preservation.

¹⁸ The hieroglyphic was a man with the head of a bull; which had the same reference, as the Apis, and Mneuis of Egypt.

¹⁹ Diodorus Sic. L. 20. p. 756.

²⁰ Σκυλλην δ' ουκετ' εμυθεομένην ἀπρηκτον ἀνιην,
Μηπως μοι δεισαντες ἀπολληξείαν ἑταῖροι,
Εἰρεσιν, ἐντος δὲ πυκαζοιεν σφραγας αὐτης.

Some suppose Scylla to have been a dangerous rock ; and that it was abominated on account of the frequent shipwrecks. There was a rock of that name, but attended with no such peril. We are informed by Seneca, ²¹ Scyllam saxum esse, et quidem non terribile navigantibus. It was the temple, built of old upon that ²² eminence, and the customs which prevailed within, that made it so detested. This temple was a Petra: hence Scylla is by Homer stiled Σκυλλη Πετραῖη ; and the dogs, with which she was supposed to have been surrounded, were Cahen, or priests.

As there was a Men-tor in Crete, so there was a place of the same name, only reversed, in Sicily, called Tor-men, and Tauromenium. There is reason to think, that the same cruel practices prevailed here. It stood in the country of the Lamiaë, Lestrygons, and Cyclopes, upon the river On-Baal, which the Greeks rendered Onoballus. From hence we may conclude, that it was one of the Cyclopiian buildings. Homer has presented us with something of truth, though we receive it sadly mixed with fable. We find from him, that when Ulysses entered the dangerous pass of Rhegium, he had six of his comrades seized by Scylla :

²⁰ Homer. *Odyss.* M. V. 222.

²¹ *Epist.* 79.

²² Ἀκασίλαος Φορκυνος καὶ Ἐκχτης τὴν Σκυλλαν λέγει. Στήσιχορος δὲ, ἐν τῇ Σκυλλῇ, Λαμίας τὴν Σκυλλαν φησὶ θυγατέρα εἶναι. Apollonius. *Schol.* L. 4. v. 828.

and he loses the same number in the cavern of the Cyclops, which that monster devoured. Silenus, in a passage before taken notice of, is by Euripides made to say, that the most agreeable repast to the Cyclops was the flesh of strangers: nobody came within his reach, that he did not feed upon.

²³ Γλυκυτάτα, φησι, τὰ κρεὰ τῆς ξενῆς φερεῖν·

Οὐδεὶς μολῶν δευρ', ὅστις ἔκατεσφαγῇ.

From these accounts some have been led to think, that the priests in these temples really fed upon the flesh of the persons sacrificed: and that these stories at bottom allude to a shocking depravity; such, as one would hope, that human nature could not be brought to. Nothing can be more horrid, than the cruel process of the Cyclops, as it is represented by Homer. And though it be veiled under the shades of poetry, we may still learn the detestation, in which these places were held.

²⁴ Σὺν δὲ δύο μαρψας ὥς τε σκυλακᾶς ποτὶ γαίῃ
Κοπτ', ἐκ δ' ἐγκεφαλὸς χαμαδὶς ῥέε, δευε δὲ γαίαν.
Τῆς τε διαμελεῖσι ταμῶν ὥπλιζατο δόρυπον·
Ἡσθιε δ' ὥς τε λεῶν οἰσσιτροφός, ἔδ' ἀπελείπεν
Ἐγκατὰ τε, σαρκᾶς τε, καὶ οἶσα μυελοεντὰ.
Ἥμεῖς δὲ κλαίοντες ἀνέσχεθμεν Διὶ χεῖρας,
Σκετλῖα ἐργ' ὄρωντες, ἀμνηχανίη δ' ἔχε θυμόν.

²⁵ He answered with his deed: his bloody hand
Snatch'd two unhappy of my martial band,

²³ Euripides. Cyclops. V. 126.

²⁴ Odyss. L. I. v. 389.

²⁵ Imitated by Mr. Pope,

And

And dash'd like dogs against the rocky floor :
 The pavement swims with brains, and mingled gore.
 Torn limb from limb, he spreads the horrid feast,
 And fierce devours it like a mountain beast.
 He sucks the marrow, and the blood he drains ;
 Nor entrails, flesh, nor solid bone remains.
 We see the death, from which we cannot move,
 And humbled groan beneath the hand of Jove.

One would not be very forward to strengthen an imputation, which disgraces human nature: yet there must certainly have been something highly brutal and depraved in the character of this people, to have given rise to this description of foul and unnatural feeding. What must not be concealed, Euhemerus, an ancient writer, who was a native of these parts, did aver, that this bestial practice once prevailed. Saturn's devouring his own children is supposed to allude to this custom. And we learn from this writer, as the passage has been transmitted by ²⁶ Ennius, that not only Saturn, but Ops, and the rest of mankind in their days, used to feed upon human flesh.—²⁷ Saturnum, et Opem, cæterosque tum homines humanam carnem solitos esitare. He speaks of Saturn, and Ops, as of persons, who once lived in the world, and were thus guilty. But the priests of their temples were the people to be really accused; the Cyclopians, Lamiaë,

²⁶ Ennius translated into Latin the history of Euhemerus, who seems to have been a sensible man, and saw into the base theology of his country. He likewise wrote against it, and from hence made himself many enemies. Strabo treats him as a man devoted to fiction. L. 2. p. 160.

²⁷ Ex Ennii Historiâ sacrâ, quoted by Lactantius. Divin. Institut. Vol. 1. c. 13. p. 59.

and Lestrygons, who officiated at their altars. He speaks of the custom, as well known : and it had undoubtedly been practised in those parts, where in aftertimes he was born. For he was a native ²⁸ of Zancle, and lived in the very country, of which we have been speaking, in the land of the Lestrygons, and Cyclopians. The promontory of Scylla was within his sight. He was therefore well qualified to give an account of these parts; and his evidence must necessarily have weight. Without doubt these cruel practices left lasting impressions; and the memorials were not effaced for ages.

It is said of Orpheus by Horace, *Cædibus, et victu fædō deterruit*: by which one should be led to think, that the putting a stop to this unnatural gratification was owing to him. Others think, that he only discountenanced the eating of raw flesh, which before had been usual. But this could not be true of Orpheus: for it was a circumstance, which made one part of his institutes. If there were ever such a man, as Orpheus, he enjoined the very thing, which he is supposed to have prohibited. For both in the ²⁹ orgies of Bacchus and in the rites of Ceres, as well as of other Deities, one part of the mysteries consisted in a ceremony stiled *ωμοφαγία*; at which time they eat the flesh quite crude with the blood. In Crete at the ³⁰ Dionusiaca they used to tear the flesh with their teeth from the animal, when alive. This

²⁸ Μεσσηνιον Ευημερον. Strabo. L. 1. p. 81.

²⁹ Clemens. Cohort. P. 11. Arnobius. L. 5.

³⁰ Διουυσον Μαινολον οργιασθαι Βακχοι, ωμοφαγια την ιερομανιαν αγωντες, και τελισκωσι τας κρεονομιας των φονων ανεξεμμενοι τοις οφεισιν. Clemens Cohort. P. 11.

they

they did in commemoration of Dionusus. ³¹ *Festos funeris dies statuunt, et annum sacrum trietericâ consecratione componunt, omnia per ordinem facientes, quæ puer moriens aut fecit, aut passus est. Vivum laniant dentibus Taurum, crudeles epulas annuis commemorationibus excitantes.* Apollonius Rhodius speaking of persons like to Bacchanalians, represents them ³² *Θυσιν ωμοβοροις κελαι*, as savage as the Thyades, who delighted in bloody banquets. Upon this the Scholiast observes, that the Mænadas, and Bacchæ, used to devour the raw limbs of animals, which they had cut or torn asunder. ³³ *Πολλακις τη μανια κατασχιθεντα, και ωμοσπαρακτα, εσθισιν.* In the island of Chios it was a religious custom to tear a man limb from limb by way of sacrifice to Dionusus. The same obtained in Tenedos. It is Porphyry, who gives the account. He was a staunch Pagan, and his evidence on that account is of consequence. He quotes for the rites of Tenedos Euelpis the Carystian. ³⁴ *Εθυοντο δε και εν Χιω τω Ωμαδιω Διονυσω ανθρωπον διεσπωντες και εν Τενεδω, φησιν Ευελπις ο Καρυσιος.* From all which we may learn one sad truth, that there is scarce any thing so impious and unnatural, as not at times to have prevailed.

We need not then wonder at the character given of the Lestrygonæ, Lamiæ, and Cyclopians, who were inhabitants of Sicily, and lived nearly in the same part of the island. They seem to have been the priests, and priestesses, of the

³¹ Julius Firmicus. P. 14.

³² Apollon. Rhod. L. 1. V. 636.

³³ Scholia Apollon. L. 1. v. 635.

³⁴ Porphyry *περι αποχης*. L. 2. p. 224.

Leontini, who resided at Pelorus, and in the Cyclopiian towers : on which account the Lamiae are by Lucilius termed ³⁵ Turricolæ. They are supposed to have delighted in human blood, like the Cyclopiians, but with this difference, that their chief repast was the flesh of young persons and children ; of which they are represented as very greedy. They were priests of Ham, called El Ham ; from whence was formed 'Lamus and 'Lamia. Their chief city, the same probably, which was named Tauromenium, is mentioned by Homer, as the city of Lamus.

³⁶ Ἐδδομάτη δ' ἰκομεσθα Λαμυ αἰπυ πτολιεθρον.

And the inhabitants are represented as of the giant race.

³⁷ Φοιτων δ' ἰφθιμοι Λαιστρυγονες, αλλοθεν αλλος,
Μυριοι, ουκ ανδρεσσιν εοικοτες, αλλα Γιγασι.

Many give an account of the Lestrygons, and Lamiae, upon the Liris in Italy ; and also upon other parts of that coast : and some of them did settle there. But they were more particularly to be found in ³⁸ Sicily near Leontium, as the Scholiast upon Lycophron observes. ³⁹ Λαιστρυγονες, οἱ νυν Λεοντινῶι. *The ancient Lestrygons were the people, whose posterity are now called Leontini.* The same writer takes notice

³⁵ Turricolas Lamias, Fauni quas Pompilique
Instituere Numæ. Lactant. de falsâ Relig. L. 1. c. 22. p. 105.

³⁶ Homer Odyss. K. V. 81.

³⁷ ————— K. V. 120.

³⁸ Εν μερει τινι της χωρας (της Σικελιας) Κυκλωπες, και Λαιστρυγονες, οικησαι.
Thucyd. L. 6. p. 378.

³⁹ Scholia. V. 956. Leon in Leontium is a translation of Laïs (ψιλ) Leo :
Bochart.

of their incivility to strangers : ⁴⁰ Οὐκ ἦσαν εἰθισμενοὶ ξένους ὑποδεχέσθαι. That they were Amonians, and came originally from Babylonia, is pretty evident from the history of the Erythrean Sibyl ; who was no other than a Lamian priestess. She is said to have been the daughter of Lamia, who was the daughter of Poseidon. ⁴¹ Σίβυλλαν—Λαμίας ἔσαν θυγατέρα τῆς Ποσειδῶνος. Under the character of one person is to be understood a priesthood : of which community each man was called Lamus, and each priestess Lamia. By the Sibyl being the daughter of Lamia, the daughter of Poseidon, is meant, that she was of Lamian original, and ultimately descended from the great Deity of the sea. Who is alluded to under that character, will hereafter be shewn. The countries, to which the Sibyl is referred, point out her extraction : for she is said to have come from Egypt, and Babylonia. ⁴² Ὅτι δὲ αὐτὴν Βαβυλωνίαν, ἕτεροι δὲ Σίβυλλαν καλεσὶν Αἰγυπτίαν. If the Sibyl came from Babylonia and Egypt, her supposed parent Lamia must have been of the same original.

The Lamiaë were not only to be found in Italy, and Sicily, but Greece, Pontus, and ⁴³ Libya. And however widely they may have been separated, they are still repre-

⁴⁰ Lycoph. above.

⁴¹ Plutarch de Defect. Orac. Vol. 1. P. 398.

⁴² Ἑτεροὶ δὲ φασὶν ἐκ Μαλιαιῶν ἀφικέσθαι Λαμίας θυγατέρα Σίβυλλαν. Clem. Alex. Strom. L. 1. p. 358. Pausanias makes her the daughter of Jupiter and Lamia. L. 10. p. 825.

⁴³ Clemens Alex. L. 1. p. 358.

⁴⁴ See Diodorus. L. 20. p. 778. of the Lamia in Libya, and of her cavern.

fented

sented in the same unfavourable light. Euripides says that their very name was detestable.

⁴⁴ Τις τ' οὐνομα τοδ' επονειδισον βροτοισ

Ουκ οιδε Λαμιας της Λιβυτικης γενοσ.

Philostratus speaks of their bestial appetite, and unnatural gluttony. ⁴⁵ Λαμιας σαρκων, και μαλιστα ανθρωπειων εραν.

And Aristotle alludes to practices still more shocking: as if they tore open the bodies big with child, that they might get at the infant to devour it. *I speak*, says he, *of people, who have brutal appetites.* ⁴⁶ Λεγω δε τας θηριωδεις, οιον την ανθρωπον, την λεγασι τας κυσας ανασχιζσαν τα παιδια κατεσθειν. These descriptions are perhaps carried to a great excess; yet the history was founded in truth: and shews plainly what fearful impressions were left upon the minds of men from the barbarity of the first ages.

One of the principal places in Italy, where the Lamiae seated themselves, was about Formiæ; of which Horace takes notice in his Ode to Ælius Lamia.

⁴⁷ Æli, vetusto nobilis ab Lamo, &c.

Authore ab illo ducis originem,

Qui Formiarum mœnia dicitur

Princeps, et innantem Maricæ

Littoribus tenuisse Lirim.

The chief temple of the Formians was upon the sea-coast at

⁴⁴ Euripides quoted *ibid.*

⁴⁵ Philostratus. *Vita, Apollon.* L. 4. p. 183.

⁴⁶ Aristot. *Ethic.* L. 7. c. 6. p. 118. See Plutarch *περι πολυπραγμοσυνης.* And Aristoph. *Vespæ.* Schol. V. 1030.

⁴⁷ Horace. L. 3. Ode 17.

Caiete. It is said to have had its name from a woman, who died here: and whom some make the nurse of Æneas, others of Ascanius, others still of ⁴⁸ Creusa. The truth is this: it stood near a cavern, sacred to the God Ait, called Ate, Atis, and Attis; and it was hence called Caieta, and Caiatta. Strabo says, that it was denominated from a cave, though he did not know the precise ⁴⁹ etymology. There were also in the rock some wonderful subterranees, which branched out into various apartments. Here the ancient Lamii, the priests of Ham, ⁵⁰ resided: whence Silius Italicus, when he speaks of the place, styles it ⁵¹ *Regnata Lamo Caieta*. They undoubtedly sacrificed children here; and probably the same custom was common among the Lamii, as prevailed among the Lacedæmonians, who used to whip their children round the altar of Diana Orthia. Thus much we are assured by Fulgentius, and others, that the usual term among the ancient Latines for the whipping of children was *Caiatio*. ⁵² *Apud Antiquos Caiatio dicebatur puerilis cædes*.

The coast of Campania seems to have been equally infamous: and as much dreaded by mariners, as that of Rhegium, and Sicily. Here the Sirens inhabited, who are represented, as the bane of all, who navigated those seas. They like the Lamii were Cuthite, and Canaanitish priests, who had founded temples in these parts; and particularly

⁴⁸ Virgil *Æn.* L. 7. v. 1. See Servius.

⁴⁹ Strabo. L. 5. p. 357. *Κολπον Καιατταν. κλ.*

⁵⁰ Ibid. P. 356.

⁵¹ Silius. L. 8.

De Virgilianâ continentia. P. 762. Caiat signified a kind of whip, or thong, such was used at Caiete.

near three small islands, to which they gave name. These temples were rendered more than ordinary famous on account of the women, who officiated. They were much addicted to the cruel rites, of which I have been speaking; so that the shores, upon which they resided, are described, as covered with the bones of men, destroyed by their artifice.

⁵³ Jamque adeo scopulos Sirenum adveſta ſubibat,
Difficiles quondam, multorumque offibus albos.

They uſed hymns in their temples, accompanied with the muſick of their country: which muſt have been very enchanting, as we may judge from the traditions handed down of its efficacy. I have mentioned, that the ſongs of the Canaanites and Cretans were particularly plaintive, and pleaſing:

⁵⁴ They ſang in ſweet but melancholy ſtrains;
Such as were warbled by the Delian God,
When in the groves of Ida he bewail'd
The lovely loſt Atymnius.

But nothing can ſhew more fully the power of ancient harmony than the character given of the Sirens. Their cruelty the ancients held in deteſtation; yet always ſpeak feelingly of their muſic. They repreſent their ſongs as ſo fatally winning, that nobody could withſtand their ſweetneſs. All were ſoothed with it; though their life was the purchaſe of the gratification. The Scholiaſt upon Lycophron makes

⁵³ Virgil. *Æneid*. L. 5. v. 873.

⁵⁴ See Nonnus. L. 19. p. 320.

them the children of the Muse ⁵⁵ Terpsichore. Nicander supposes their mother to have been Melpomene: others make her Calliope. The whole of this is merely an allegory; and means only that they were the daughters of harmony. Their efficacy is mentioned by ⁵⁶ Apollonius Rhodius: and by the Author of the Orphic ⁵⁷ Argonautica: but the account given by Homer is by far the most affecting.

⁵⁸ Σειρηνας μιν πρῶτον ἀφίξεαι, αἱ ῥα τε παντας
 Ἀνθρώπους θελγυσιν, ὅτις σφεας εἰσαφικάνει.
 Ὅσις αἰδρεῖη πελάσει, καὶ φθογγὸν ἀκυσσεῖ
 Σειρηνῶν, τῷ δ' ἔστι γυνή, καὶ νηπία τέκνα
 Οἰκαδὲ νοσησάντι παρῖσται, ἔδῃ γαννύται·
 Ἀλλὰ τε Σειρηνες λιγυρῇ θελγυσιν αἰοῖδῃ,
 Ἥμενοι ἐν λειμῶνι· πολὺς τ' ἀμφ' ὀσεοφιν θίς
 Ἀνδρῶν πνυθομένων, περὶ δὲ ῥῖνοι φθινυθῶσιν.

They are the words of Circe to Ulysses, giving him an account of the dangers which he was to encounter.

⁵⁹ Next where the Sirens dwell, you plough the seas,
 Their song is death, and makes destruction please.
 Unblest the man, whom music makes to stray
 Near the curst coast, and listen to their lay.
 No more that wretch shall view the joys of life,
 His blooming offspring, or his pleasing wife.

⁵⁵ V. 653. See Natalis Comes.

⁵⁶ L. 4. v. 892.

⁵⁷ V. 1269.

⁵⁸ Odyss. L. M. v. 39.

⁵⁹ From Mr. Pope's Translation.

In verdant meads they sport, and wide around
 Lie human bones, that whiten all the ground :
 The ground polluted floats with human gore,
 And human carnage taints the dreadful shore.
 Fly, fly the dangerous coast.

The story at bottom relates to the people above mentioned ; who with their music used to entice strangers into the purlicious of their temples, and then put them to death. Nor was it music only, with which persons were seduced to follow them. The female part of their choirs were maintained for a twofold purpose, both on account of their voices and their beauty. They were accordingly very liberal of their favours, and by these means enticed seafaring persons, who paid dearly for their entertainment. Scylla was a personage of this sort : and among the fragments of Callimachus we have a short, but a most perfect, description of her character.

“ Σκυλλα, γυνη κατακασα, και ου ψυθος βνομ’ εχισα.

Κατακασα is by some interpreted *malefica* : upon which the learned Hemsterhusius remarks very justly—κατακασα cur Latine vertatur malefica non video. Si Grammaticis obtemperes, meretricem interpretabere : erat enim revera Νησιωτις καλη εταира, ut Heraclitus περι απις : c. 2. Scylla then, under which character we are here to understand the chief priestess of the place, was no other than a handsome island

“ Callimachi Frag. 184. P. 510.

strumpet.

strumpet. Her name it seems betokened as much, and she did not belie it: α $\Psiυθος$ $ενομ'$ $εχυσα$. We may from these data decipher the history of Scylla, as given by Tzetzes. $Ην δε πρωτον Σκυλλα γυνη ευπρεπης Ποσειδωνι δε συνυστα απεθεριωθη$. *Scylla was originally a handsome wench; but being too free with seafaring people she made herself a beast.* She was, like the Sibyl of Campania, said by Stesichorus to have been the daughter of ⁶¹ Lamia. Hence we may learn, that all, who resided in the places, which I have been describing, were of the same religion, and of the same family; being the descendants of Ham, and chiefly by the collateral branches of Chus, and Canaan.

The like rites prevailed in Cyprus, which had in great measure been peopled by persons of these ⁶² families. One of their principal cities was Curium, which was denominated from ⁶³ Curos, the Sun, the Deity, to whom it was sacred. In the perilous voyages of the ancients nothing was more common than for strangers, whether shipwrecked, or otherwise distressed, to fly to the altar of the chief Deity, $Θεος φιλις, και ξενις$, *the God of charity and hospitality*, for his protection. This was fatal to those, who were driven upon the western coast of Cyprus. The natives of Curium made it a rule to destroy all such under an appearance of a religious rite. Whoever laid their hands upon the altar of Apollo,

⁶¹ Apollon. L. 4. v. 828. Scholia. She is said also to have been the daughter of Hecate and Phorcun. Ibid. The daughter of a Deity means the priestess. Phor-Cun signifies Ignis Dominus, the same as Hephaestus.

⁶² Herodotus. L. 7. c. 90.

⁶³ $Κυρος ο ηλιος$. See Radicals. P. 40.

were cast down the precipice, upon which it stood. ⁶⁴ Εὐθὺς εἰν ἀκρᾶ, ἀφ' ἧς ῥίπτουσι τὰς ἀψάμενους τὰ βῶμα τὰ Ἀπολλωνος. Strabo speaks of the practice, as if it subsisted in his time. A like custom prevailed at the Tauric Chersonesus, as we are informed by Herodotus. ⁶⁵ Θύουσι μὲν τῇ Παρθενῷ τοὺς τε ναυηγούς, καὶ τὰς αὖ λαβῶσι Ἑλλήνων ἐπαναχθέντας, τροπῶ τοιῶδε. Καταρξάμενοι ῥοπαλῶ παῖσι τὴν κεφαλὴν. Ὅι μὲν δὴ λέγουσι, ὥς το σῶμα ἀπο τὰ κρημνὰ διώθευσσι κατῶ· ἐπὶ γὰρ κρημνὰ ἰδρύται τὸ Ἴερον. κτλ. *The people of this place worship the virgin Goddess Artemis: at whose shrine they sacrifice all persons, who have the misfortune to be shipwrecked upon their coast: and all the Grecians, that they can lay hold of, when they are at any time thither driven. All these they without any ceremony brain with a club. Though others say, that they shove them off headlong from a high precipice: for their temple is founded upon a cliff.*

The Den of Cacus was properly Ca-Chus, the cavern, or temple of Chus: out of which the poets, and later historians have formed a strange personage, whom they represent as a shepherd, and the son of Vulcan. Many ancient Divinities, whose rites and history had any relation to Ur in Chaldea, are said to have been the children of Vulcan; and oftentimes to have been born in fire. There certainly stood a temple of old upon the Aventine mountain in Latium,

⁶⁴ Strabo. L. 14. p. 1002. the promontory was called Curias. Κυρίας ἀκρᾶ· εἰτα πόλις Κεριον.

⁶⁵ L. 4. c. 103.

which was the terror of the neighbourhood. The cruelties of the priests, and their continual depredations, may be inferred from the history of Cacus. Virgil makes Evander describe the place to Æneas; though it is supposed in his time to have been in ruins.

⁶⁶ Jam primum faxis suspensam hanc aspice rupem,
Disjectæ procul ut moles, desertaque montis
Stat domus, et scopuli ingentem traxere ruinam.
Hic spelunca fuit, vasto submota recessu,
Semihominis Caci, facies quam dira tegebat,
Solis inaccessum radiis: semperque recenti
Cæde tepebat humus; foribusque affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater.

Livy mentions Cacus as a shepherd, and a person of great strength, and violence. ⁶⁷ Pastor, accola ejus loci, Cacus, ferox viribus. He is mentioned also by Plutarch, who styles him Caccus, Κακκος. ⁶⁸ Τον μὲν γὰρ Ἡφαίστος παῖδα Ῥωμαῖοι Κακκον ἰσχυροῖσι πυρὸς καὶ φλογὸς ἀφιεναι διὰ τὴν σωματικὴν ἐξωρεσθῆναι. As there were both priests, and priestesses, in temples of this sort, persons stiled both Lami, and Lamiaë; so we read both of a Cacus, and a Caca. The latter was supposed to have been a Goddess, who was made a Deity for having betrayed her brother to Hercules. ⁶⁹ Colitur et Caca,

⁶⁶ Virgil. Æneid. L. 8. v. 190.

⁶⁷ Livy. L. 1. c. 7.

⁶⁸ Plutarch. in Amatorio. Vol. 2. P. 762.

⁶⁹ Lactantius de F. R. L. 1. c. 20. p. 90.

quæ Herculi fecit indicium boum; divinitatem consecuta, quia perdidit fratrem. In short, under the characters of Caca, and Cacus, we have a history of Cacufian priests, who seem to have been a set of people devoted to rapine and murder.

What we express Cocytus, and suppose to have been merely a river, was originally a temple in Egypt called Co-Cutus: for rivers were generally denominated from some town, or temple, near which they ran. Co-Cutus means the Cuthite temple, the house of Cuth. It was certainly a place of inquisition, where great cruelties were exercised. Hence the river, which was denominated from it, was esteemed a river of hell; and was supposed to have continual cries, and lamentations resounding upon its waters.

⁷⁰ Cocytus, named of lamentation loud

Heard on its banks.

Milton supposes the river to have been named from the Greek word *κωκυτος*: but the reverse is the truth. From the baleful river and temple Co-cutus came the Greek terms *κωκυτος*, and *κωκυω*. Acheron, another infernal river, was properly a temple of Achor, the *θεος απομυιος* of Egypt, Palestine, and Cyrene. It was a temple of the Sun, called Achor-On: and it gave name to the river, on whose banks it stood. Hence like Cocutus it was looked upon

⁷⁰ Milton. L. 2. v. 579.

⁷¹ Theoc. Idyl. 17. v. 47.

as a melancholy stream, and by the Poet Theocritus stiled

⁷¹ *Αχερωντα πολυγονον*, *the river of lamentations*. Aristophanes speaks of an eminence of this name, and calls it

⁷² *Αχερωντιος σκοπελος αιματοςαγης*, *the rock of Acheron, dropping blood*.

⁷¹ Theoc. Idyll. 17. V. 47.

⁷² Aristoph. Βατραχ. V: 474. So Cocytus is by Claudian described as the river of tears.

——— *presso lacrymarum fonte refedit*

Cocytos. De Rapt. Proserp. L. 1. v. 87.

O F
M E E D or M H T I Σ,
A N D

The G O D D E S S H I P P A.

ON E of the most ancient Deities of the Amonians was named Meed, or Meet; by which was signified divine wisdom. It was rendered by the Grecians *Μητις* in the masculine: but seems to have been a feminine Deity; and represented under the symbol of a beautiful female countenance surrounded with serpents. The author of the Orphic Poetry makes Metis the origin of all ¹ things: which Proclus expresses ² *την δημιουργικην αιτιαν*: and supposes this personage to be the same as Phanes, and Dionusus, from whom all things proceeded. By Timotheus Chronographus, in his account of the creation, this Divinity was described as that vivifying light, which first broke forth upon the infant world, and produced life and motion. His notion is said to have been borrowed from Orpheus: Εφρασε δε (ὁ

¹ He makes Metis the same as Athena. H. 31. L. 10.

In another place Metis is stiled *πρωτος γενετωρ*, Frag. 6. V. 19. p. 366.

² Ibid. Fragm. 8. P. 373.

³ Ορφεύς) ὅτι το φως ῥήξαν τον αιθερα εφωτισε πασαν την κτισιν· ειπων, εκεινο ειναι το φως το ῥήξαν τον αιθερα το προειρημενον, το ὑπερτατον παντων, ἔ ονομα ὁ αὐτος Ορφεύς ακεσας εκ Μαντειας εζειπε ΜΗΤΙΣ, ὅπερ ἐρμηνευεται ΒΟΥΛΗ, ΦΩΣ, ΖΩΟΔΟΤΗΡ. ΕΙΠΕΝ ΕΝ ΤΗ ΑΥΤῃ ΕΚΘΕΣΕΙ ΤΑΥΤΑΣ ΤΑΣ ΤΡΕΙΣ ΘΕΙΑΣ ΤΩΝ ΟΝΟΜΑΤΩΝ ΔΥΝΑΜΕΙΣ ΜΙΑΝ ΕΙΝΑΙ ΔΥΝΑΜΙΝ, ΚΑΙ Ἐν ΚΡΑΤΟΣ ΤῶΝ ΘΕΩΝ, ὃν οὐδεις ὄρα. The account is remarkable. Hippha was another Goddess of the like antiquity, and equally obsolete. Some traces however are to be still found in the Orphic verses above mentioned, by which we may discover her original character and department. She is there represented, as the nurse of ⁴ Dionusus, and seems to have been the same as Cybele, who was worshiped in the mountains of ⁵ Phrygia, and by the Lydians upon Tmolus. She is said to have been the soul of the ⁶ world: and the person, who received, and fostered Dionusus, when he came from the thigh of his father. This history relates to his second birth, when he returned to a second state of childhood. Dionusus was the chief God of the Gentile world, and worshiped under various titles: which at length came to be looked upon as different Deities. Most of these secondary Divinities had the title of Hippius, and Hippia: and as they had female attendants in their temples, these too had the name of Hippai. What may have been the original of the term Hippha, and Hippus, will be matter

³ Eusebii. Chron. Log. P. 4. l. 42.

⁴ Ἰππαν κηλησχω Βακχε τροφον. Hymn. 48.

⁵ Hymn. 47. V. 4.

⁶ Orphic Frag. 43. Ἡ μεν γαρ Ἰππα τε παντοσεα ψυχη κτλ. Proclus. ibid. P. 401.

of future disquisition. Thus much is certain, that the Greeks, who were but little acquainted with the purport of their ancient theology, uniformly referred it to ⁷ horses. Hence it was often prefixed to the names of Gods, and of Goddeffes, when it had no relation to their department ; and seemed inconsistent with their character. We have not only an account of *Αρης Ἴππιος*, Mars the horseman ; but of *Ποσειδων Ἴππιος*, though a God of the sea. He is accordingly complimented upon this title by the Poet Aristophanes.

⁸ Ἴππι' Ἀναξ Ποσειδον, ὦ
Χαλκοκροτων ἵππων κτυπος.
Και χρηματισμος ἀνδανει,

Ceres had the title of Hippias : and the Goddeffs of wisdom Minerva had the same. We read also of Juno Hippias, who at Olympia partook of joint rites, and worship with those equestrian Deities Neptune, and Mars. Pausanias mentions ⁹ *Ποσειδωνος Ἴππις, και Ἡρας Ἴππις βωμοι* : and hardby *τη μὲν Ἀρεως Ἴππις, τη δὲ Ἀθηνας Ἴππις βωμος*. In Arcadia, and Elis, the most ancient rites were preserved : and the Grecians might have known, that the terms Hippa and Hippias were of foreign purport from the other titles given to Juno at Olympia. For they sacrificed here to ¹⁰ Amo-

⁷ Among the Egyptians the emblems, of which they made use were arbitrary, and very different from the things to which they referred. An eagle, an ox, and a horse, were all used as symbols, but had no real connection with the things alluded to, nor any the least likeness. The Grecians not considering this were always misled by the type ; and never regarded the true history, which was veiled under it.

⁸ Ἴππις. V. 548.

⁹ Pausan. L. 5. p. 414.

¹⁰ Pausan. L. 5. p. 416.

nian Juno, and to Juno Paramonian; which were also titles of Hermes. Hippha was a sacred Egyptian term, and as such was conferred upon Arsinoë, the wife of Ptolemy Philadelphus: for the princes of Egypt always assumed to themselves sacred appellations. ¹¹ Ἰππία Ἀρσινόη, ἡ τῆς Φιλαδέλφου γυνή. As the Grecians did not enquire into the hidden purport of ancient names, they have continually misrepresented the histories, of which they treated. As Ceres was stiled Hippha, they have imagined her to have been turned into a ¹² mare: and Hippius Poseidon was in like manner changed to a horse, and supposed in that shape to have had an intimate acquaintance with the Goddess. Of this Ovid takes notice.

¹³ Et te, flava comas, frugum mitissima mater
Sensit equum: te sensit avem crinita colubris
Mater equi volucris.

The like is mentioned of the nymph ¹⁴ Ocuroë: also of Phyllera, who was so changed by Saturn. He is said to have taken upon himself the same shape, and to have followed her neighing over the mountains of Theffaly.

¹⁵ Talis et ipse jubam cervice effudit equinâ
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.

All these legendary stories arose from this ancient term being

¹¹ Hesych. Ἰππία.

¹² Pausan. L. 8. p. 649.

¹³ Metam. L. 6. v. 117.

¹⁴ Ovid. Metam. L. 2. v. 668.

¹⁵ Virg. Georg. L. 3. v. 92.

obsolete, and misapplied. Homer makes mention of the mares of Apollo, which the God was supposed to have bred in Pieria :

¹⁶ Τὰς ἐν Πιερίῃ θρεψ' ἀργυροτοξος Ἀπολλων.

And he has accordingly put them in harness, and given them to the hero Eumelus. Callimachus takes notice of the same mares in his hymn to the Shepherd God Apollo.

¹⁷ Φοῖβον καὶ Νομῖον κικλησκομέν, ἐξέτ' ἐκεῖν,ᾶ,
ἐξέτ' ἐπ' Ἀμφρυσῷ ζευγητιδὰς ἐτρέφεν ἵππους,
ἦθερ ὑπ' ἐρωτὶ κεκαυμένος Ἀδμητοῖο.

These Hippai, misconstrued mares, were priestesses of the Goddess Hippa, who was of old worshiped in Thessaly, and Thrace, and in many different regions. They chanted hymns in her temples, and performed the rites of fire : but the worship growing obsolete, the very terms were at last mistaken. How far this worship once prevailed may be known from the many places denominated from Hippa. It was a title of Apollo, or the Sun, and often compounded Hippa On, and contracted Hippon : of which name places occur in Africa near Carthage ¹⁸. Ἦτε δὴ Κίρτα πόλις ἐνταυθα καὶ οἱ δύο Ἴππωνες. Argos was of old called Hippeion; not from the animal Ἴππος, but ¹⁹ ἀπο Ἴππης τῆς Δανάης, from

¹⁶ Iliad. B. V. 766. He also mentions the mares of Eresichthon, with which Boreas was supposed to have been enamoured.

Τῶν καὶ Βορέης ηἰσασσέτο βόσκομενάων,

Ἴππῳ δ' εἰσαμένος παρελέξατο κυανοχαιτῇ.

Ἄι δ' ὑπαιυσσάμεναι ἐτέκον δὺν καὶ δέκα πώλῃς. Odyss. γ. V. 224.

¹⁷ H. to Apollo. V. 47.

¹⁸ Strabo. L. 17. p. 1188.

¹⁹ Hesych. Ἴππειον.

Hippa the daughter of Danaus. That is from a priestess, who founded there a temple and introduced the rites of the Goddess, whom she served. As it was a title of the Sun, it was sometimes expressed in the masculine gender Hippos : and Pausanias takes notice of a most curious, and remarkable piece of antiquity, though he almost ruins the purport of it by referring it to an horse. It stood near mount Taygetus in Laconia, and was called the monument of Hippos. The author tells us, ²⁰ *that at particular intervals from this monument stood seven pillars, κατὰ τῶτον οἶμαι ἀρχαίων, placed,* says he, *as I imagine, according to some ancient rule and method ; which pillars were supposed to represent the seven planets.* If then these exterior stones related to the ²¹ seven erratic bodies in our sphere, the central monument of Hippos must necessarily have been designed for the Sun. And however rude the whole may possibly have appeared, it is the most ancient representation upon record, and consequently the most curious, of the planetary system.

It is from hence, I think, manifest, that the titles Hippa, and Hippos, related to the luminary Osiris ; and betokened some particular department of that Deity, who was the same as Dionusus. He was undoubtedly worshiped under this appellation in various regions : hence we read of Hippici Montes in Colchis : Ἰππιε κωμη in Lycia : Ἰππιε ἀκρε in Li-

²⁰ Προϊούσι δὲ Ἰππιε καλεσμενον μνημα εἶναι.—Κίονες δὲ ἑπτὰ, οἵ τε μνηματὶς τῆς διερχομένης οὐ πολὺ, κατὰ τῶτον οἶμαι τὸν ἀρχαίον, ὡς ἀφ' ἐξ ὧν τῶν Ἰλλυριῶν φασιν ἀγάλματα. Pausan. L. 3. p. 262.

²¹ They included the moon among the primary planets ; not being acquainted with any secondary.

bya: Ἴππυ οἶος in Egypt: and a town Hippos in Arabia Felix. There occur also in composition²², Hippon, Hipporum, Hippouris, Hippana, Hipponefus, Hippocrene. This last was a sacred fountain, denominated from the God of light, who was the patron of verse, and science; but by the Greeks it was referred to an animal, and supposed to have been produced by the hoof of an horse. The rites of Dionufus Hippius were carried into Thrace, where the horses of Diomedes were faid to have been fed with human flesh. Deianira is introduced by Ovid, as asking Hercules, if he did not well remember this practice.

²³ Non tibi fuccurrit crudi Diomedis imago,

Efferus humanâ qui dape pavit equos?

Abderus, the founder of Abdera, is supposed to have been a victim to these animals: of which Scymnus Chius gives the following account.

²⁴ Τῶν δ' ἐπὶ θαλάττῃ κείμενων εἰν πόλις

Ἀβδηρ', ἀπ' Ἀβδηρῶν μὲν ὠνομασμένη,

Τὴ καὶ κτίσαντος πρότερον αὐτὴν ὅς δόκει

ὑπὸ τῶν Διομηδῶν ὕστερον ξυνοκτονῶν

ἵππων φθαρῆναι.

These horses, ξυνοκτονοί, which fed upon the flesh of strangers, were the priests of Hippa, and of Dionufus, stiled Hippus, or more properly Hippius. They seem to have resided in

²² See Steph. Byzant. and Cellarius.

²³ Ovid. Deianira ad Herc. Epist.

²⁴ Geog. Vet. Vol. 2. V. 665. See also Diodorus. L. iv. p. 223. also Strabo Epitome. L. 7. p. 511.

an island, and probably in the Thracian Chersonese: which they denominated ²⁵ Diu-Medes, or the island of the Egyptian Deity Medes. From hence the Grecian Poets have formed a personage Diomedes, whom they have made king of the country. There were opposite to Appulia islands of the same name, where similar rites prevailed. The priests were here Cycneans, and described as a species of swans, who were kind to people of their own race, but cruel to ²⁶ strangers. A Diomedes is supposed to have been a king in these parts, and to have given name to these islands. It is said by Schymnus Chius above, that Abderus, who was devoured by the horses of Diomedes in Thrace, built the city, which bore his name. The Grecians continually supposed the personage, in whose honour a city was built, to have been the founder. I have mentioned, that Abderus signifies the place of Abdir, which is a contraction of Abadir, the serpent Deity Ad-Ur, or Adorus. And it is plain from many passages in ancient writers, that human sacrifices were common at his shrine; and particularly those of infants. By Abdera being a victim to the horses of Diomedes is meant that the natives of that place, which stood in the vicinity of the Chersonesus, were obliged to submit to the cruel rites of the Diomedean ²⁷ priests. The very name must have come

²⁵ See Radicals. P. 96.

²⁶ The birds at the lake Stymphalus are described as feeding upon human flesh. Λογες Ορνιθας ποτε ανδροφαγους επ' αυτω τραφηναι. Pausan. L. 8. p. 640. The real history of the place was, that the birds called Stymphalides were a set of Canibal priests.

²⁷ Glaucus, the son of Sisyphus is said to have been eaten by horses. Παλαφatus. P. 58.

from

from them ; for they worshiped the Deity under the titles of Meed, Hippa, and Abadir ; and various other appellations.

There is an account given by ²⁸ Palæphatus of one Metra, who in the more authentic manuscripts is called Μητρά, Mestra. It is said of her, that she could change herself into various forms, particularly *ἐκ κοῦης γενεσθαι ἔστιν, καὶ αὐθις κύνᾳ, καὶ οἰνεῶν, that she would instead of a young woman appear an ox, or a cow ; or else be in the shape of a dog, or of a bird.* She is represented as the daughter of Erifiction : and these uncommon properties are mentioned by Ovid ²⁹, who sets them off with much embellishment. The story at bottom is very plain. Egypt, the land of the Mizraim, was by the Greeks often stiled ³⁰ Mestra and ³¹ Mestraia : and by the person here called Mestra we are certainly to understand a woman of that country. She was sometimes mentioned simply as a Cahen, or priestess, which the Grecians have rendered κύνᾳ, a dog, Women in this sacred capacity attended at the shrine of Apis, and Mneuis ; and of the sacred heifer at Onuphis. Some of them in different countries were stiled Cygneans, and also Peleiadæ, of whom the principal were the women at ³² Dodona. Many of them were priestesses of Hippa, and upon that account stiled Hippai, as I have shewn. Hence the mytholo-

²⁸ P. 54.

²⁹ Metamorph. L. 8. v. 873.

³⁰ Josephus calls Egypt Mestra. Antiq. L. 1. c. 6. §. 2. See Radicals. P. 7. Notes.

³¹ Ὁ πρῶτος οἰκησας τὴν Μετράϊαν χώραν, ἦτοί Αἰγύπτου, Μετράϊμ. Euseb. Chron. P. 17.

³² Herodotus. L. 2. c. 55.

gifts under the character of Meeftra have represented an Egyptian priestess, who could assume many departments, which were misconstrued different shapes. She could become, if we may credit Ovid,

Nunc equa, nunc ales, modo bos,

or according to Palæphatus, ἑῶν, κυνᾶ, καὶ οὔρεον : *a cow, a dog, and a bird*. The whole of this related to the particular service of the priestess; and to the emblem under which the Deity was worshiped.

R I T E S

O F

D A M A T E R, or C E R E S.

I Shall now proceed to the rites of Ceres: and the general character of this Goddess is so innocent, and rural, that one would imagine nothing cruel could proceed from her shrine. But there was a time, when some of her temples were as much dreaded, as those of Scylla, and the Cyclops. They were courts of justice; whence she is often spoken of as a lawgiver.

¹ Prima Ceres unco terram dimovit aratro,

Prima dedit leges..

She is joined by Cicero with Libera, and they are stiled the

¹ Ovid. Metam. L. 5. V. 341. Most temples of old were courts of justice; and the priests were the judges, who there presided.

Ælian. V. H. L. 14. c. 34. Δικάζαι το αρχαιον παρ' Αγυρτιοις οι δεξεις ησαν.

Deities, ² a quibus initia vitæ, atque victus, *legum, morum,* mansuetudinis, humanitatis, exempla hominibus, et civitatibus data, ac dispersita esse dicantur. The Deity, to whom she was a substitute, was El, the Sun. He was primarily worshiped in these temples: and I have shewn, that they were from Achor denominated Acherontian; also temples of Ops, and Oupis, the great serpent God. Hence it is said by Hesychius, that Acheron, and Ops, and Helle, and ³ Gerys, and Terra, and Demeter, were the same. Ἡ ⁴ Ἀχέρω, καὶ Ὀπίς, καὶ Ἑλλη, καὶ Γήρυς, καὶ Γῆ, καὶ Δημήτηρ, ⁵ τὸ αὐτό. Ceres was the Deity of fire: hence at Cnidus she was called Κυρᾶ, ⁶ Cura, a title of the Sun. Her Roman name Ceres, expressed by Hesychius Gerys, was by the Dorians more properly rendered ⁷ Garys. It was originally a name of a city, called Χάρις: for many of the Deities were erroneously called by the names of the places where they worshiped. Charis is Char-Is, the ⁸ city of fire; the place where Orus and Hephaestus were worshiped. Hence as a per-

² Oratio in Verrem. 5. Sect. ultima. Vol. 3. p. 291.

³ Ceres is mentioned by Varro quasi Geres. L. 4. p. 18.

⁴ Hesychius. Ἀχέρω.

⁵ Reperitur in poematis antiquis, a Pithæo editis, carmen in laudem Solis, quod eum esse Liberum, et Cererem, et Jovem statuit. Huetius. Demonstr. Evang. Prop. 4. p. 142.

⁶ Coelius. Rhodog. L. 17. c. 27.

⁷ Varro speaks of Ceres, as if her name was originally Geres. L. 4. p. 18.

⁸ There was a place called Charisia in Arcadia. Pausan. L. 8. p. 603. Charesus, and Charesene, in Phrygia. Charis in Persis, and Parthia. See Treatise upon the Cyclopes.

sonage she is made the wife of ⁹ Vulcan, on account of her relation to fire. Her title of Damater was equally foreign to Greece; and came from Babylonia, and the east. It may after this seem extraordinary, that she should ever be esteemed the Goddess of corn. This notion arose in part from the Grecians not understanding their own theology: which had originally become continually more depraved, through their ignorance. The towers of Ceres were P'urtain, or Πρυτανεία; so called from the fires, which were perpetually there preserved. The Grecians interpreted this πυρσ ταμειον; and rendered, what was a temple of Orus, a granary of corn. In consequence of this, though they did not abolish the ancient usage of the place, they made it a repository of grain, from whence they gave largesses to the people upon any act of merit. ¹⁰ Τοπος ην παρ' Αθηναιοις, εν ω κοιναί σιτησεις τοις δημοσίοις ευεργεταίς εδιδοντο· όθεν και Πρυτανειον εκαλειτο, όιονει πυρσ ταμειον· πυρσ γαρ ό σιτος. In early times the corn there deposited seems to have been for the priests and ¹¹ diviners. But this was only a secondary use, to which these places were adapted. They were properly sacred towers, where a perpetual fire was preserved. Pausanias takes notice of such a one in Arcadia. ¹² Δημητρος, και Κορης ιερον, πυρ δε ενταυθα καισσι, ποιουμενοι φροντιδα, μη λαθησφισιν αποσβεσθεν. He mentions a like circumstance

⁹ Pausan. L. 9. p. 781. Nonnus. L. 29. p. 760.

¹⁰ Etymolog. Mag. and Suidas.

¹¹ Χρησμολογοι μετειχον της εν τω Πρυτανειω σιτησεως. Aristophi. Ειρηνη. Scholia. V. 1084.

¹² L. 8. p. 616.

at the Prutaneion in Elis¹³: *Εστὶ δὲ ἡ Ἑστία τεφρᾶς καὶ αὐτὴ πεπονημένη, καὶ ἐπ' αὐτῆς πῦρ ἀνα πασάν τε ἡμέραν, καὶ ἐν πάσῃ νυκτὶ ὡσαυτῶς καίεται.* Attica at first was divided into separate and independant hamlets: each of which had its own Prutaneion, and Archon. These Archons were priests of the¹⁴ Prutaneia; and were denominated from their office. Archon is the same as Orchon, and like Chon-Or signifies the God of light, and fire; from which title the priests had their name. In Babylonia, and Chaldea, they were called Urchani.

As in these temples there was always a¹⁵ light, and a fire burning on the hearth, some of the Grecians have varied in their etymology, and have derived the name from πῦρ, Pur. Suidas supposes it to have been originally called Πυρὸς ταμεῖον.¹⁶ Πρυτανεῖον, πυρὸς ταμεῖον, ἐνθα ἦν ἀσβεστον πῦρ. The Scholiast upon Thucydides speaks to the same purpose.¹⁷ Ἄλλοι δὲ φασιν, ὅτι τὸ Πρυτανεῖον πυρὸς ἦν ταμεῖον, ἐνθα ἦν ἀσβεστον πῦρ. *Others tell us, that the Prutaneion was of old called Pyros Tameion, from πῦρ, pur: because it was the repository of a perpetual fire.* It was sacred to Hestia, the Vesta of the Romans; which was only another title for Damater: and the sacred hearth had the same name.¹⁸ Ἑστίαν δ' ἀν' κυριωτάτα καλοῖσιν τὴν ἐν

¹³ L. 5. p. 415.

¹⁴ Πρυτανεῖα τε ἐχούσα καὶ Ἀρχοντας. Thucyd. L. 2. p. 107.

¹⁵ Τὸ δὲ λυχνιον ἐν Πρυτανείῳ. Theocrit. Idyl. 21.

¹⁶ Suidas.

¹⁷ L. 2. p. 107. Others gave another reason. Πρυτανεῖον ἐκαλεῖτο, ἐπειδὴ ἐκεῖ ἐκαθύντο οἱ Πρυτανεῖς, οἱ τῶν ὅλων πραγμάτων διοικηταί. Ibid.

¹⁸ Julius Pollux. L. 1. c. 1. p. 7.

Πρυτανειῶ, ἐφ' ἧς τὸ πύρ το ἀσβεστον ἀναπτεται. I have mentioned, that these places were temples, and at the same time courts of justice: hence we find, that in the Prutaneion at Athens the laws of Solon were ¹⁹engraved. These laws were described upon wooden cylinders: some of which remained to the time of ²⁰Plutarch.

Many of these temples were dedicated to the Deity under the name of Persephone, or Proserpine, the supposed daughter of Ceres. They were in reality the same personage. Persephone was stiled Κοῖρα, Cora; which the Greeks misinterpreted Παρθένος, the virgin, or damsel. How could a person, who according to the received accounts had been ravished by Pluto, and been his consort for ages; who was the reputed queen of hell, be stiled by way of eminence Παρθένος? Κοῖρα, Cora, which they understood was the same as Cura, a feminine title of the Sun: by which Ceres also was called at Cnidos. However mild and gentle Proserpine may have been represented in her virgin state by the Poets; yet her tribunal seems in many places to have been very formidable. In consequence of this we find her with Minos, and Rhadamanthus, condemned to the shades below, as an infernal inquisitor. Nonnus says,

²¹ Περσεφονη θωρηξεν Ἐριννυας.

Proserpine armed the Furies. The notion of which Furies arose from the cruelties practised in these Prutaneia. They

¹⁹ Πρυτανεῖον ἐστίν, ἐν ᾧ νομοὶ τῶ Σολῶνος εἰσι γεγραμμένοι. Pausan. L. 1. p. 41.

²⁰ Plutarch in Solone. P. 92.

²¹ L. 44. p. 1152.

were called by the Latines *Furiæ* ; and were originally only priests of fire : but were at last ranked among the hellish tormentors. Ceres the benefactress, and lawgiver, was sometimes enrolled in the list of these dæmons. This is manifest from a passage in Antimachus, quoted by Pausanias, where her temple is spoken of as the shrine of a Fury.

²² Δημητρος, τοθι φασιν Εριννος ειναι εδεθλον.

The like is mentioned by the Scholiast upon Lycophron,
²³ Εριννος η Δημητηρ εν Ογκαις πολει της Αρκαδιας τιμαται.
 Her temple stood upon the river Ladon, and she had this name given to her by the people of the place. Καλῶσι δὲ Εριννον οἱ Θελπυσιοὶ τὴν Θεον. *The Thelpusians call the Goddess Demeter a Fury.* Herodotus speaks of a Prutancion in Achaia Pthiotic, called Leitus ; of which he gives a fearful account. *No person, he says, ever entered the precincts, who returned. Whatever person ever strayed that way, was*

²² L. 8. p. 649. Mount Caucasus was denominated, as is supposed, from a shepherd Caucasus. The women, who officiated in the temple, were stiled the daughters of Caucasus, and represented as Furies : by which was meant priestesses of fire.

Caucasi filiae Furiæ. See Epiphanius Anchorat. P. 90.

²³ Lycophron. Scholia. V. 1225. Καὶ Καλλιμαχος Εριννον καλεῖ τὴν Δημητρα. Ibid.

Neptune is said to have lain with Ceres, when in the form of a Fury. Apollodorus. L. 3. p. 157. She is said from thence to have conceived the horse Arion.

Lycophron alludes to her cruel rites, when he is speaking of Tantalus, and Pelops.

‘Ου παππον εν γαμφαισιν Ένναια ποτε
 Ερκυν’ Εριννος, θουρια, ξιφηφορος,
 Απαρκα μισυλλους’ ετυμβευσεν ταφῃ. V. 152.

immediatly seized upon by the Priests, and sacrificed. The custom so far prevailed, that many, who thought they were liable to suffer, fled away to foreign parts. And he adds, that after a long time, when any of them ventured to return, if they were caught, they were immediately led to the Prutaneion. Here they were crowned with garlands, and in great parade conducted to the altar. I shall quote the author's words.

²⁴ Ἀηιτον δὲ καλεῖσι το Πρυτανηιον οἱ Ἀχαιοι· ἣν δὲ ἐσελθῇ, οὐκ ἐστὶ, ὅπως ἐξεῖσι, πρὶν ἢ θυσεσθαι μελλῇ· ὥς τε τι πρὸς τρυτοισι πολλοὶ ἡδὲ τῶν μελλοντῶν τρυτεῶν θυσεσθαι, δεισαντες οἰχοντο ἀποδραντες ἐς ἀλλήν χωρην. Χρονὸν δὲ προΐοντος, ὀπίσω κατελθόντες, ἣν ἀλίσκωνται, ἐσελλόντο ἐς το Πρυτανηιον, ὥς θυεταὶ τε ἐξηγεοντο, σεμμάσι πας πυκασθεῖς, καὶ ὥς συνπομπῇ ἐξαχθεῖς. The people of Leitus are said to have been the sons of Cutissorus. Herodotus speaks of the temple, as remaining in his time: and of the custom still subsisting. He farther mentions, that when Xerxes was informed of the history of this place, as he passed through Theffaly, he withheld himself from being guilty of any violation. And he moreover ordered his army to pay due regard to its sanctity; so very awful, it seems, was mysterious cruelty.

I imagine, that the story of the Harpies relates to Priests of the Sun. They were denominated from their seat of residence, which was an oracular temple called Harpi, and Hirpi, analogous to Orphi, and Urphi in other places. I have shewn, that the ancient name of a priest was Cahen,

²⁴ Herodotus. L. 7. c. 197.

rendered mistakenly *κυν*, and *canis*. Hence the Harpies, who were priests of Ur, are stiled by Apollonius *the Dogs of Jove*. Iris accosting Calais, and Zethus, tells them, that it would be a profanation to offer any injury to those personages.

²⁵ Οὐ θεμῖς, ὡ ὕϊεις Βορέα ξιφέεσσιν ελασσαι

Ἄρπυιας, μεγαλοῖο Διὸς ΚΥΝΑΣ.

This term in the common acceptation is not applicable to the Harpies, either as birds, for so they are represented; or as winged animals. But this representation was only the insigne of the people, as the vulture, and eagle were of the Egyptians: a lion of the Persians. The Harpies were certainly a ²⁶ college of priests in Bithynia; and on that account called Cahen. They seem to have been a set of rapacious persons, who for their repeated acts of violence, and cruelty, were driven out of the country. Their temple was stiled Arpi; and the environs Arpi-ai: hence the Grecians formed ²⁷ Ἄρπυιαι. There was a region in Apulia named Arpi; and in its neighbourhood were the islands of Diomedes, and the birds, which were fabled to have been like swans. I have before shewn, that they were Amonian priests: so likewise were the Hirpi near Soracte in Latium. They were priests of fire: of whose customs I have taken notice.

The persons, who resided in these temples are represented.

²⁵ L. 2, v. 288.

²⁶ The Sirens and Harpies were persons of the same vocation: and of this the Scholiast upon Lycophron seems to have been apprised. See V. 653.

²⁷ Harpya, Ἄρπυια, was certainly of old a name of a place. The town so called is mentioned to have been near Enchelie in Illyria. Here was an Amonian Petra of Cadmus, and Harmonia.

as persons of great strength, and stature: for many of them were of the race of Anac. There is reason to think, that a custom prevailed in these places of making strangers engage in fight with some of the priests trained up for that purpose. The manner of contention was either with the cæstus, or by wrestling. And as the priest appointed for the trial was pretty sure of coming off the conqueror, the whole was looked upon as a more specious kind of sacrifice. Amycus, who was king of Bithynia, is represented as of a²⁸ gigantic size, and a great proficient with the cæstus. He was in consequence of it the terror of all strangers who came upon the coast. Cercyon of²⁹ Megara was equally famed for wrestling; by which art he slew many, whom he forced to the unequal contention. But Cercyon was the name of the³⁰ place; and they were the Cercyonians, the priests of the temple, who were noted for these achievements. Pausanias gives an account of them under the character of one person.³¹ Εἶναι δὲ ὁ Κερκυων λέγεται καὶ τὰ ἄλλα ἀδίκος εἰς τὰς ξένους, καὶ παλαίειν ἔβλομενοῖς. *Cercyon was in other respects lawless in his behaviour towards strangers; but especially towards those who would not contend with him in wrestling.* These Cercynians were undoubtedly priests of Ceres, or Damater: who seems to have been tired of their service, and glad to get rid of them, as we are informed by the poet.

²⁸ Τιτῶν ἐναλγικίος ἀνὴρ. Theocrit. Idyl. 22. V. 94.

²⁹ Pausan. L. 1. p. 94.

³⁰ Κερκυων is compounded of Ker-Cuon, and signifies the temple of the Deity.

³¹ L. 1. p. 94.

³¹ Quæque Ceres læto vidit pereuntia vultu

Corpora Theseâ Cercyonea manu.

Before most temples of old were areas, which were designed for Gymnasia, where these feats of exercise were performed. Lucian speaks of one before the temple of ³² Apollo Lucius. And Pausanias mentions that particular ³³ parade, where Cercyon was supposed to have exhibited his art. It stood before the tomb of Alope, and was called the Palæstra of Cercyon even in the time of this writer, who takes notice of many others. He styles it ταφος Αλοπης, as if it were a tomb. But it was a Taph, or high altar, sacred to Al-Ope, Sol Pytho, who was the Deity of the place called Cer-Cuon. Before this altar was the palæstra; where the Cercyonian priests obliged people to contend with them. I have taken notice of a Pharos at ³⁴ Torone, which Proteus is said to have quitted, that he might not be witness to the cruelties of his sons. He fled, it seems, to Egypt, Τεκνων αλυξας τας ξενοκτονας παλας, to shun their wicked practices: for they were so skilled in the Palæstrie art, that they' flew all strangers,

³¹ Ovid. Ibis. V. 411.

³² Anacharsis. Vol. 2. p. 388. Γυμνασιον ὑφ' ἡμων στομαζέται, και εστι ἱερον Απολλωνος Λυκιζ.

³³ Και ὁ τοπος οὗτος παλαιστρα και ες εμε εκαλειτο, ολιγον που ταφου της Αλοπης απεχων. Pausan. L. 1. p. 94.

That very ancient temple of Pan on Mount Lycæum in Arcadia had a Gymnasium in a grove. Εστι εν τῷ Λυκαιῷ Πανος τε ἱερον, και περι αυτο αλσος δερδρων, και Ἱπποδρομος τε, και προ αυτου σταδιον. Pausan. L. 8. p. 678.

³⁴ I have mentioned, that Torone was a temple of the Sun, and also φάρος, by which was meant a place of fire, and a lighthouse. This is not merely theory: for the very tower may be seen upon coins, where it is represented as a Pharos with a blaze of fire at the top. See Vol. 1. PLATE VI. Page 408.

whom they forced to engage with them. Taurus, called Minotaurus, was a temple in Crete: but by the Grecians is spoken of as a person. Under this character Taurus is represented as a ³⁵ renowned wrestler, and many persons are said to have been sent from Athens to be victims to his prowess. Eusebius styles him, ³⁶ ωμος και ανημερος, a man of a cruel and sour disposition. After he had done much mischief, Theseus at length Ταυρον κατεπαλαισε, foiled him in his own art, and slew him. He is supposed to have done the like by Cercyon. ³⁷ Λεγεται δε ο Κερκυων τους διασαντας παντας ες παλην ³⁸ διαφθειραι πλην Θησεως. *For it is said of Cercyon, that he slew every person who ventured to cope with him in wrestling, excepting Theseus.* In all these instances the place is put for the persons who resided in it: of which mistake I have been obliged often to take notice.

Ancient history affords numberless instances of this ungenerous, and cruel practice. The stranger, who stood most in need of courtesy, was treated as a profest enemy: and the rites of hospitality were evaded under the undue sanction of a sacrifice to the Gods. In the history of Busiris we have an account of this custom prevailing in Egypt. ³⁹ Βεστιριον

³⁵ Plutarch. Theseus. P. 6.

³⁶ Chron. Logos. P. 31. He was also named Asterus, Asterion, and Asterius. Lycoph. V. 1299. Schol. and Etymolog. Mag. Minois. Asterius was represented as the son of Anac. Αστειριον υιου Ανακτος. Pausan. L. 7. p. 524. Ανδρειον τους απιθανοντας υπο Θησεως υπεξεβαλεν ο Αστειριον (ο Μινω.) Pausan. L. 2. p. 183.

³⁷ Pausan. L. 1. p. 94.

³⁸ Diodorus explains farther the character of this personage, τον παλαιοντα τοις παριουσι, και τον ηττηθεντα διαφθειροντα. L. 4. p. 226.

³⁹ Diodorus Sic. L. 4. p. 225, and 233.

δε κατα την Αιγυπτον τῷ Διι καλλιερεῖν σφαγιαζόντα τὰς παρεπιδημύτας ΞΕΝΟΥΣ. *It is said of Busiris, that he used to offer to Jupiter, as the most acceptable sacrifice, all the strangers, whom chance brought into his country.* There was a tradition concerning Antæus, that he covered the roof of a temple, sacred to Poseidon, with the skulls of foreigners, whom he forced to engage with him. The manner of the engagement was by ⁴⁰ wrestling. Eryx in Sicily was a proficient in this art, and did much mischief to strangers: till he was in his turn slain. The Deity was the same in these parts, as was alluded to under the name of Taurus, and Minotaurus, in Crete; and the rites were the same. Hence Lycophron speaks of Eryx by the name of Taurus; and calls the place of exercise before the temple,

⁴¹ Ταυρε γυμναδας κακοξενε

Παλης κονιστρας.

This the Scholiast interprets παλαιστραν τῷ Ερυκος τῷ ξενονκτονε, *The Gymnasium of Eryx, who used to murder strangers.* Androgeos the son of Minos came to the ⁴² like end, who had been superior to every body in this art. Euripides stiles the hero Cycnus ⁴³ ξενοδοικταν, on account of his cruelty to strangers. He resided it seems near the sea-coast; and used to oblige every person, who travelled that way, or whom ill

⁴⁰ Ἰδεως τον Ανταιον φησι των ΞΕΝΩΝ των ἡττημενων ΤΟΙΣ ΚΡΑΝΙΟΙΣ ερεφειν τον τῷ Ποσειδωνος ναον. Pindar. Isth. Ode 4. Scholia. p. 458. See Diodorus concerning Antæus συναναγκάζοντα τους ξενεσ διαπαλασειν. L. 4. p. 233.

⁴¹ V. 866, and Scholia.

⁴² Diodorus Sic. L. 4. p. 263.

⁴³ Hercules Furens. v. 391.

fortune brought on shore, to contend with him. And his ambition was to be able with the skulls of the victims, which he slew, to build a temple to Apollo. ⁴⁴ Κακοξενος ὁ Κυκνος, και εν παροδῳ της θαλασσης οικων, επεκερατομει τους παριον-τας, ναον τῷ Απολλωνι βελομενος εκ των κεφαλων οικοδομησαι. Mention is made of Lycaon, qui advenas et hospites trucidavit. He is said to have founded the temple of Jupiter ⁴⁵ Lycæus, and to have first introduced human sacrifices, particularly those of infants. Λυκαων δε επι τον βωμον του ⁴⁶ Λυκαιου Διος βρεφος ηνεγκεν ανθρωπου, και εθυσε το βρεφος, και εσπεισεν επι τῷ βωμῳ το αιμα. *Lycaon was the person, who brought an infant, the offspring of a man, to the altar of Zeus Lucaios : and he slew the infant, and he sprinkled the altar with the blood which issued from it.* Antinous in Homer threatens to send Irus to one Echetus, a king in Epirus, who was the dread of that country. The same threat is uttered against ⁴⁷ Ulysses, if he should presume to bend the bow, which Penelope had laid before the suitors. Under the character of Lycaon, Cycnus, &c. we are to understand Lycaonian and Cycnean priests ; which latter were from Canaan : and this method of interpretation is to be observed all through these histories. Echetus, Εχετος, was a title of Apollo, rendered more commonly ⁴⁸ Ἐκατος by the

⁴⁴ Pindar. Olymp. Ode 10. P. 97. Scholia. from the Cygnus of Stesichorus.

⁴⁵ Euripides. Orestes. V. 1648. Schol. Lycaon was a Deity, and his priests were stiled Lycaonidæ. He was the same as Jupiter Lycæus, and Lucetius : the same also as Apollo.

⁴⁶ Pausan. L. 8. p. 600.

⁴⁷ Odyss. L. Φ. v. 307.

⁴⁸ Μνησθαι, εδε λαθοιμι Απολλωνος Εκατοιο. Homer. H. to Apollo. V. 1.

Ευ ειδως αγορευε θεοπροπιας Ἐκατοιο. Iliad. A. V. 385.

Αρτεμις ιοχεαιρα, κασιγνητη Ἐκατοιο. Iliad. Υ. V. 71.

Greeks, as if it came from the word *έκας*. It was an Amonian title by which Orus, and Osiris, were called: and this king Echetus was a priest of that family, who was named from the Deity, whom he served. The Poet stiles him *βροτων δηλημονα*, from his cruelty to strangers.

⁴⁹ Περψω σ' Ηπειρονδε βαλων εν νηι μελαινη
Εις Εχետον βασιληα, βροτων δηλημονα παντων.
'Ος κ' απο ρίνα ταμησι, και εατα νηλεϊ χαλκω,
Μηδεα τ' εξερυσας δωη κυσιν ωμα δασασθαι.

I'll send thee, caitiff, far beyond the seas,
To the grim tyrant Echetus, who mars
All he encounters; bane of human kind.
Thine ears he'll lop, and pare the nose away
From thy pale ghastly visage: dire to tell
The very parts, which modesty conceals,
He'll tear relentless from the seat of life,
To feed his hungry hounds.

When the Spaniards got access to the western world, there were to be observed many rites, and many terms, similar to those, which were so common among the sons of Ham. Among others was this particular custom of making the person, who was designed for a victim, engage in fight with a priest of the temple. In this manner he was slaughtered: and this procedure was esteemed a proper method of ⁵⁰ sacrifice.

The histories of which I have been speaking were founded in truth, tho' the personages are not real. Such customs did

⁴⁹ Odyss. Σ. V. 83.

⁵⁰ Purchass. Pilg. Vol. 5. P. 872, and Garcilasso della Vega. Rycant. P. 403:
prevail

prevail in the first ages : and in consequence of these customs we find those beggarly attributes of wrestling and boxing conferred upon some of the chief Divinities. Hercules and Pollux were of that number, who were as imaginary beings, as any mentioned above : yet represented upon earth as sturdy fellows, who righted some, and ⁵¹ wronged many. They were in short a kind of honourable Banditti, who would suffer nobody to do any mischief, but themselves. From these customs were derived the Isthmian, Nemean, Pythic, and Olympic games, together with those at Delos. Of these last Homer gives a fine description in his Hymn to Apollo.

⁵² Ἀλλὰ σὺ Διῶ, Φοῖβε, μαλὶς' ἐπιτερπεαὶ ἦτορ.
 Εὐθα τοὶ ἐλκεχιτῶνες Ἰαόνες ἠγερεθόνται,
 Αὐτοῖς συν παιδεσσι, καὶ αἰδοῖης ἀλοχοῖσι.
 Ὅιδε σε ΠΥΓΜΑΧΙΗ, τε, καὶ οἰχθῆμα, καὶ αἰδοῖη
 Μνήσασθαι τερπῆσιν, ὅταν σῆσονται ἀγῶνα.

These contentions had always in them something cruel, and savage : but in later times they were conducted with an appearance of equity. Of old the whole ceremony was a most unfair and barbarous process.

⁵¹ See Plutarch's life of Theseus. P. 3, 4. Vol. I.

⁵² V. 146.

C A M P E and C A M P I.

ANOTHER name for these Amonian temples was Campi, of the same analogy, and nearly of the same purport, as Arpi above mentioned. It was in after times made to signify the parade before the temples, where they wrestled, and otherwise celebrated their sacred games ; and was expressed Campus. When chariots came in fashion, these too were admitted within the precincts ; and races of this sort introduced. Among the Latines the word Campus came to mean any open and level space ; but among the Sicilians the true meaning was in some degree preserved. Καμπος—Ἰπποδρομος, Σικυλοι. Hefychius. It was properly a place of exercise in general, and not confined to races. Hence a combatant was stiled ¹ Campio, and the chief persons, who presided, ² Campigeni. The exercise itself was by the Greeks stiled αγων, αεθλος, ἀμιλλα ; all Amonian terms, taken from the titles of the Deity, in whose honour the games were instituted. These temples partly from their symbols, and partly from their history, be-

¹ Campio, Gladiator. Isidorus.

² Vegetius. L. 2. c. 7.

ing misinterpreted, were by the ancient mythologists represented as so many dragons, and monsters. Nonnus mentions both Arpe, and Campe in this light, and says that the latter had fifty heads, each of some different beast,

³ Ἦς ἀπο δειρης

Ἦνθ' ἑ πεντηκοντα καρηατα ποικιλα θηρων.

But Campe was an oracular temple and inclosure, sacred to Ham or Cham : where people used to exercise. The fifty heads related to the number of the Priests, who there resided ; and who were esteemed as so many wild beasts for their cruelty. Nonnus makes Jupiter kill Campe : but Diodorus Siculus gives the honour to Dionusus ; who is supposed to have slain this monster at Zaborna in Libya ; and to have raised over him, *χωμα παμμεγεθες*, a vast mound of earth. This heap of soil was in reality a high place or altar ; which in after times was taken for a place of burial. These inclosures grew by degrees into disrepute ; and the history of them obsolete. In consequence of which the *ταφοι*, or mounds, were supposed to be the tombs of heroes. The Grecians, who took every history to themselves, imagined, that their Jupiter and Dionusus, and their Hercules had slain them. But what they took for tombs of enemies were in reality altars to these very Gods ; who were not confined to Greece, nor of Grecian original. The Campanians in Italy were an ancient Amonian colony : and they were denominated from Campe or Campus, which was probably the first temple, they erected. Stephanus Byzantinus shews, that

³ Nonnus. L. 18. p. 500.

there was of old such a place: *Καμπος*—*κτισμα Καμπαν*: but would insinuate that it took its name from a person the head of the colony. Eustathius more truly makes it give name to the people: though he is not sufficiently determinate.

⁴ *Καμπανοι απο των υποκαθημενων εκει Καμπων ωνομαθησαν, η απο Καμπ* *πολεως*. There were many of these Campi in Greece, which are stiled by Pausanias *υπαιθρα*, in contradistinction to the temples, which were covered. They are to be found in many parts of the world, where the Amonian religion obtained, which was propagated much farther than we are aware. In our island the exhibition of those manly sports in vogue among country people is called *Camping*: and the inclosures for that purpose, where they wrestle and contend, are called *Camping closes*. There are many of them in Cambridgeshire, as well as in other parts of the kingdom. In Germany we meet with the name of *Kæmpenfelt*: in which word there is no part derived from the Latine language: for the terms would then be synonymous, and one of them redundant. *Kæmpenfelt* was, I imagine, an ancient name for a field of sports, and exercise, like the *gymnasium* of the Greeks: and a *Camping place* in Britain is of the like purport.

⁴ Eustathius on Dionysius. V. 357.

A N C I E N T H E R O E S.

Καθολοι δὲ φασιν (οἱ Αἰγυπτιοὶ) τοὺς Ἕλληνας ἐξιδιάζεσθαι τοὺς ἐπιφανεσατοὺς Ἡρώας τε, καὶ Θεοὺς, ἐτι δὲ καὶ ἀποικίας τὰς παρ' ἑαυτῶν. Diodorus Sic. L. I. p. 21.

IT has been my uniform purpose, during the whole process, which I have made in my system, to shew, that the Grecians formed Deities out of titles; and that they often attributed to one person, what belonged to a people. And when they had compleated the history, they generally took the merit of it to themselves. By means of this clue we may obtain an insight into some of the most remote, and the most obscure parts of antiquity. For many and great atchievements have been attributed to heroes of the first ages, which it was not possible for them singly to have performed. And these actions, though in some degree diversified, and given to different personages, yet upon examination will be found to relate to one people or family; and to be at bottom one, and the same history.

O S I R I S.

IF we consider the history of Osiris, he will appear a wonderful conqueror, who travelled over the face of the whole ¹ earth, winning new territories, wherever he came; yet always to the advantage of those, whom he subdued. He is said to have been the son of Rhea: and his chief attendants in his peregrinations were Pan, Anubis, Macedo, with Maro a great planter of vines; also Triptolemus much skilled in husbandry. The people of India claimed Osiris, as their own; and maintained, that he was born at Nufa in their ² country. Others supposed his birth-place to have been at Nufa in ³ Arabia, where he first planted the vine. Many make him a native of Egypt: and mention the rout of his travels as commencing from that country through Arabia, and Ethiopia; and then to India, and the regions of the east. When he was arrived at the extremities of the ocean, he turned back, and passed through the upper provinces of Asia, till he came to the Hellespont, which he crossed. He then entered ⁴ Thrace, with the King of which he had a severe encounter: yet he is said to have persevered in his rout westward, till he arrived at the fountains of the Ister. He was also in Italy, and Greece: from the former of which he expelled the giants near Phlegra in

¹ Diodorus Sicul. L. 1. p. 13, 14.

² Ὀμοίως δὲ τῆς Ἰνδίας τὸν θεὸν τῆτον παρ' ἑαυτοῖς ἀποφανεσθαι γέγοναι. Diod. Sic. L. 4. p. 210.

³ Diodorus. L. 1. p. 14.

⁴ Diodorus. L. 1. p. 17.

Campania. He visited many places upon the ocean: and though he is represented as at the head of an army; and his travels were attended with military operations; yet he is at the same time described with the Muses, and Sciences in his retinue. His march likewise was conducted with songs, and dances, and the sound of every instrument of music. He built cities in various parts; particularly ⁵ Hecatompulos, which he denominated Theba, after the name of his mother. In every region, whither he came, he is said to have instructed the people in ⁶ planting, and sowing, and other useful arts. He particularly introduced the vine: and where that was not adapted to the soil, he taught the natives the use of ferment, and shewed them the way to make ⁷ wine of barley, little inferior to the juice of the grape. He was esteemed a great blessing to the Egyptians both as a ⁸ Lawgiver, and a King. He first built temples to the Gods: and was reputed a general benefactor of ⁹ mankind. After many years travel they represent him as returning to Egypt in great triumph, where after his death he was enshrined as a Deity. His Taphos, or high altar, was shewn in many places: in all which he in aftertimes was supposed to have been buried. The people of Mem-

⁵ Diodorus. L. 1. p. 14. This city is also said to have been built by Hercules. Diodorus. L. 4. p. 225.

⁶ Primus aratra manu solerti fecit Osiris,

Et teneram ferro sollicitavit humum. Tibull. L. 1. El. 8. v. 29.

⁷ Ζυθος, εκ των κριθων πομα. Diodorus. L. 1. p. 37.

⁸ Βασιλευντα δε Οσιριν Αιγυπτιας ευθους απορεβ εις και θηριωδης απαλλαξαι, καρπους τε δειξαντα, και νομω θεμενον αυτοις. Plut. Is. et Osir. p. 356.

⁹ Eusebius. Pr. Ev. L. 1. p. 44, 45.

this shewed one of them ; whereon was a sacred pillar, containing a detail of his life, and great actions, to the following purport. ¹⁰ *My father was Cronus, the youngest of all the Gods. I am the king Osiris, who carried my arms over the face of the whole earth, till I arrived at the uninhabited parts of India. From thence I passed through the regions of the north to the fountain-head of the Ister. I visited also other remote countries ; nor stopped till I came to the western ocean. I am the eldest son of Cronus ; sprung from the genuine and respectable race of (Σωος) Sous, and am related to the fountain of day. There is not a nation upon earth, where I have not been ; and to whose good I have not contributed.*

This is a very curious piece of ancient history : and it will be found to be in great measure true, if taken with this allowance, that what is here said to have been atchieved by one person, was the work of many. Osiris was a title conferred upon more persons than one ; by which means the history of the first ages has been in some degree confounded. In this description the Cuthites are alluded to, who carried on the expeditions here mentioned. They were one branch of the posterity of Ham ; who is here spoken of as the eldest son of Cronus. How justly they conferred upon him this rank of primogeniture, I will not determine. By ¹¹ Cronus we are here to understand the same person, as is also re-

¹⁰ Diodorus Sic. L. 1. p. 24.

¹¹ Both the Patriarch, and his son Ham, had the name of Cronus, as may be learned from Sanchoniathon. Εγεννηθησαν δε και εν Παλαια Κρονω τρεις παιδες, Κρονος ὁμωνυμος τῷ πατρί, κτλ. Euseb. Præp. L. 1. c. 10. p. 37.

Paraia is the same as Pur-aia, the land of Ur ; from whence the Gentile writers deduce all their mythology.

presented under the name of Soüs. This would be more truly expressed Σωον, Soön; by which is meant the Sun: All the Amonian families affected to be stiled Heliadæ, or the offspring of the Sun: and under this title they alluded to their great ancestor the father of all: as by Ofiris they generally meant Ham. Σωον, Soön, is the same as ¹² Zoon, and Zoan, the fountain of day. The land of Zoan in Egypt was the nome of Heliopolis: and the city Zoan the place of the Sun. The person then stiled here Soüs can be no other than the great Patriarch under a title of the Sun. He is accordingly by Philo Biblius called Ousous in an extract from Sanchoniathon. He makes him indeed reside, where Tyre was afterwards built: but supposes him to have lived at a time, when there were great rains and storms; and to have been the first constructor of a ship, and the first who ventured upon the ¹³ seas. In respect to the travels of Ofiris we shall find that the posterity of Ham did traverse at different times the regions above mentioned: and in many of them took up their abode. They built the city Memphis in Egypt; also Hecatōpulos, which they denominated Theba, after the name of their reputed mother. They also built Zoan, the city of the Sun.

Ofiris is a title often conferred upon the great patriarch himself: and there is no way to find out the person meant but by observing the history, which is subjoined. When we read of Ofiris being exposed in an ark, and being afterward restored to day; of his planting the vine, and teaching man-

¹² See Radicals. P. 35.

¹³ Παγδαίων δε γενομένων ὀμβρῶν καὶ πνευματῶν, δένδρε λαβομένου τον Οὐσωοι, καὶ αποκλαδευσαντά, πρῶτον τόλμησαι εἰς θάλασσαν εμβῆναι. Euseb. Pr. Ev. L. 1. c. 10. p. 35.

kind agriculture ; and inculcating religion, and justice ; the person alluded to stands too manifest to need any farther elucidation. And when it is said of Osiris, that he went over most parts of the habitable globe, and built cities in various regions ; this too may be easily understood. It can allude to nothing else, but a people called Osirians, who traversed the regions mentioned. They were principally the Cuthites, who went abroad under various denominations : and the histories of all the great heroes, and heroines of the first ages will be found of the same purport, as the foregoing. Osiris is supposed to have been succeeded in Egypt by Orus. After Orus came Thoules ; who was succeeded by ¹⁴ Sesosiris.

¹⁴ Euseb. Chron. P. 7. l. 43.

P E R S E U S.

PERSEUS was one of the most ancient heroes in the mythology of Greece : the merit of whose supposed achievements the Helladians took to themselves ; and gave out that he was a native of Argos. He travelled to the temple of ¹ Ammon ; and from thence traversed the whole extent of Africa. He subdued the ² Gorgons, who lived in Mauritania, and at Tartessus in Bœtica ; and defeated the Ethiopians upon the western ocean, and the nations about mount Atlas : which ³ mountain he only and

¹ Strabo. L. 17. p. 1168.

² *Τας Γοργόνας ἐπ' ὠκεανὸν ἔσας τὸν περὶ πολλὴν Ἰβηρίας τὴν Ταρτησσὸν.* Schol. in Lycophr. ad v. 838.

³ [Atlas] Apex Perseo et Herculi pervius. Solin. C. 24.

Hercules are said to have passed. Being arrived at the extremity of the continent, he found means to pass over, and to get possession of all the western Islands. He warred in the East ; where he freed ⁴ Andromeda, the daughter of Cepheus king of the eastern Ethiopia, who was exposed to a sea-monster. Some imagine this to have happened at ⁵ Joppa in Palestine, where the ⁶ bones of this monster of an extraordinary size are supposed to have been for a long time preserved. He is said to have built ⁷ Tarsus in Cilicia, reputed the most ancient city in the world ; and to have planted the peach tree at ⁸ Memphis. The Persians were supposed to have been his descendants. He travelled through Asia Minor, to the country of the ⁹ Hyperboreans upon the Ister, and the lake Mæotis ; and from thence descended to Greece. Here he built Mycenæ, and Tiryns, said by many to have been the work of the Cyclopians. He established a seminary at Helicon : and was the founder of those families, which were stiled Dorian, and Herculean. It is a doubt among writers, whether he came into Italy. Some of his family were there ; who de-

⁴ Andromedam Perseus nigris portârit ab Indis. Ovid. Art. Amand. L. 1. v. 53.

⁵ Pausan. L. 4. p. 370.

⁶ Pliny mentions these bones being brought from Joppa to Rome in the ædileship of M. Scaurus ; longitudine pedum 40, altitudine costarum Indicos elephantos excedente, spinæ crassitudine sesquipedali. L. 9. c. 5.

⁷ Deseritur Taurique jugum, Perseaque Tarsus. Lucan. L. 3. v. 225. See Solin. c. 38.

⁸ Perseam quoque plantam — a Perseo Memphi satam. Plin. L. 15. c. 13. Of Perseus in Cilicia, see Chron. Pasch. p. 39.

⁹ Pindar. Pyth. Od. 10. v. 49 & 70. Εἰς τὸ τῶν Μανάρων ἀνδρῶν ἔθνος. Schol. in v. 70.

feated the giant race in Campania, and who afterwards built Argiletum, and Ardea in Latium. Virgil supposes it to have been effected by Danae, the mother of this Hero:

¹⁰ Ardea ————— quam dicitur olim

Acrifioneis Danæe fundâsse colonis.

But ¹¹ Servius says, that Perseus himself in his childhood was driven to the coast of Daunia. He is represented as the ancestor of the Grecian Hercules, supposed to have been born at Thebes in Bœotia. In reality neither ¹² Hercules, nor Perseus, was of Grecian original; notwithstanding the genealogies framed in that country. The history of the latter came apparently from Egypt, as we may learn from Diodorus ¹³: *Φασι δὲ καὶ τὸν Περσεὺς γεγενῆσθαι κατ' Αἴγυπτον*. Herodotus more truly represents him as an ¹⁴ Assyrian; by which is meant a Babylonian: and agreeably to this he is said to have married ¹⁵ Asterie, the daughter of Belus, the same as Astaroth and Astarte of Canaan; by whom he had a daughter Hecate. This, though taken from an idle system

¹⁰ Virgil. *Æn.* L. 7. v. 409.

Ardea a Danæe Persei matre condita. Plin. *Hist. Nat.* L. 3. p. 152.

¹¹ Servius in Virgil. *Æn.* L. 8.

¹² Diodorus Sic. L. 1. P. 21.

¹³ Ibidem.

¹⁴ Herodotus. L. 6. c. 54. See Chron. Paschale. P. 38.

Some make him a Colchian. *Ἡλιῷ γὰρ φησὶν υἱὸς γενέσθαι δύο ἐν τοῖς τόποις ἐκείνοις, οἷς ὀνόματα ἦν Περσεὺς καὶ Αἰήτης· τῶτες δὲ καταχεῖν τὴν χώραν καὶ Αἰήτην μὲν Κολχῆς καὶ Μαιώτας, Περσεὺς δὲ Ταυρικῆς βασιλεύσαι.* Schol. in *Apollon. Argonautic.* L. 3. v. 199.

¹⁵ *Ἡ δὲ Περσεὺς γυνὴ Ἀστέρια παῖς ἦν Κοῖας καὶ Φοῖβης· ὁ Κοῖας δὲ καὶ Φοῖβη Οὐρανίου παῖδες.* Schol. in *Lycophron.* v. 1175.

of theology, yet plainly shews, that the history of Perseus had been greatly misapplied and lowered, by being inserted among the fables of Greece. Writers speak of him as a great ¹⁶ Astronomer, and a person of uncommon knowledge. He instructed mariners to direct their way in the sea by the lights of heaven ; and particularly by the polar constellation. This he first observed, and gave it the name of Helice. Though he was represented as a Babylonian ; yet he resided in Egypt, and is said to have reigned at Memphis. To say the truth, he was worshiped at that place : for Perseus was a title of the Deity ; ¹⁷ Περσευς, ὁ Ἥλιος ; *Perseus was no other than the Sun*, the chief God of the Gentile world. On this account he had a temple of great repute at ¹⁸ Chemmis, as well as at Memphis, and ⁱⁿ other parts of Egypt. Upon the Heracleotic branch of the Nile, near the sea, was a celebrated watchtower, denominated from him. His true name was Perez, or Parez, rendered Perefis, Perfes, and Perseus : and in the account given of this personage we have the history of the Perefians, Parrhafians, and Perezites, in their several peregrinations ; who were no other than the Heliadæ, and Osirians above mentioned. It is a mixed history, in which their forefathers are alluded to ; particularly

¹⁶ Natalis Comes. L. 7. c. 18.

¹⁷ Schol. in Lycophr. V. 18.

Lycophr. V. 17.

Τὸν χρυσοπατρὸν μορφὸν—τὸν Περσεα. Schol. in Lycophr. V. 838.

¹⁸ Εγγυς τῆς Νέης πόλιος. He is said to have introduced here Gymnic exercises. Herodot. L. 2. c. 91. And to have often appeared personally to the Priests. Herodot. ibid.

Herodotus of the Dorians. L. 6. c. 54.

their great progenitor, the father of mankind. He was supposed to have had a renewal of life : they therefore described Perseus as inclosed in an ¹⁹ ark, and exposed in a state of childhood upon the waters, after having been conceived in a shower of gold.

Bochart thinks that the name both of Persis and Perseus was from פֶּרֶס, Paras, an Horse : because the Persians were celebrated horsemen, and took great delight in that animal. But it must be considered that the name is very ancient, and prior to this use of horses. P'aras, P'arez, and P'erez, however diversified, signify the Sun ; and are of the same analogy as P'ur, P'urrhos, P'oros, which betoken fire. Every animal, which was in any degree appropriated to a Deity, was called by some sacred ²⁰ title. Hence an horse was called P'arez : and the same name but without the prefix was given to a lion by many nations in the east. It was at first only a mark of reference, and betokened a solar animal, specifying the particular Deity to whom it was sacred. There were many nations, which were distinguished in the same manner ; some of whom the Greeks stiled Parthians. Hence the ancient Arcadians, those Selenitæ, who were undoubtedly an Amonian colony, had this appellation.

¹⁹ *Ἐν λαρνακί ξυλινῶ.* Schol. in Lycophr. v. 838.

Ἐν κιβωτῷ τινι. Chron. Pasch. p. 38. from Euripides.

The father of Danæ *ἐνείρξας αὐτὴν εἰς τὴν Κιβωτὸν μετὰ τῷ ΠΑΙΔΟΣ* *μαθήκεν εἰς τὸ πελάγος.* Schol. in Pind. Pyth. Od. 10. v. 72.

²⁰ All salutary streams were consecrated to the Sun. There were some waters of this nature near Carthage, which were named *Aquæ Persianæ*. See Apuleii Florida. C. 16. p. 795, and p. 801. They were so named from Perez, the Sun, to whom they were sacred.

A people in Elis had the same. The Poets described the constellation of Helice or the Bear by the title of Parrhasis, Arctos, and Parrhasis Ursa. This asterism was confessedly first taken notice of by Perez or Perseus, by which is meant the Persians.

²¹ Versaque ab axe suo Parrhasis Arctos erat.

In the east, where the worship of Arez greatly prevailed, there were to be found many nations called after this manner. Part of Media, according to ²² Polybius, had the name of Parrhasia. There were also Parrhasii and Parrhasini in ²³ Sogdiana; and ²⁴ the like near Caucasus: also a town named ²⁵ Parafinum in the Tauric Chersonesus. The people stiled ²⁶ Parrhasians in Greece were the same as the Dorians and Heraclidæ; all alike Cuthites, as were the ancient Persians. Hence it is truly said by Plato, that the Heraclidæ in Greece, and the Achæmenidæ among the Persians were of the same stock: ²⁷ Το δε Ἡρακλεως τε γένος και το Αχαιμενεως εις Περσέα τον Διος αναφερεται. On this account ²⁸ Herodotus makes Xerxes

²¹ Ovid. Trist. L. 1. Eleg. 3. v. 48. See Natalis Comes. L. 7. c. 18.

²² Polyb. L. 5. p. 389.

²³ Plin. Hist. Nat. L. 6. c. 16. See Q. Curtius, and Strabo.

²⁴ Parrhasii in Hyrcania. Strabo. L. 11. p. 775.

²⁵ Plin. Hist. Nat. L. 2. c. 98.

²⁶ Of Parrhasians in Arcadia. Strabo. L. 8. p. 595. See Plin. Hist. Nat. L. 4. c. 6.

Ἵγιος Διουττα Δαμαρχος την δ' ανεθηκεν

Εικον', απ' Αργαδίας Παρρᾶσιος γενεαν.

Pausan. L. 6. p. 471. See also L. 8. p. 654.

²⁷ Plato in Alcibiad. Vol. 2. p. 120.

²⁸ Herodot. L. 7. c. 150.

claim kindred with the Argives of Greece, as being equally of the posterity of Perſes, the ſame as Perſeus, the Sun : under which character the Perſians deſcribed the patriarch, from whom they were deſcended. Perſeus was the ſame as Mithras, whoſe ſacred cavern was ſtiled Perſeum.

²⁹ Phœbe parens—ſeu te roſeum Titana vocari
Gentis Achæmenix ritu; ſeu præſtat Oſirin
Frugiferum; ſeu Perſei ſub rupibus antri
Indignata ſequi torquentem cornua Mithram.

OF MYRINA, And the AMAZONIANS of LIBYA.

FROM a notion that the Amazons were a community of women, hiſtorians have repreſented the chief perſonage of their nation as a ³⁰ female. She is mentioned by ſome as having flouriſhed long before the æra of ³¹ Troy : and it is by others ſaid more precisely, that ſhe lived in the time of Orus, the ſon of Iſis and Oſiris. This removes her hiſtory far back ; ſo as to make it coeval with the firſt annals of time. Her dominions lay in the moſt weſtern parts of ³² Africa, at the extremity of Atlas ; where the mountain

²⁹ Statii Theb. L. 1. v. 717.

³⁰ Diodorus Sicul. L. 3. p. 185.

³¹ Πόλλαις γενεαῖς πρότερον τῶν Τρωικῶν. Ibid.

³² Τῆς Λιβύης ἐν τοῖς προς ἑσπεραν μερεσιν ἐπὶ τῇ περάτῳ τῆς οὐκηνείης. Diodorus Sic. L. 3. p. 186.

She likewiſe was in poſſeſſion of the νησοὶ εὐδαιμονες, or Iſlands of the bleſſed, which lay oppoſite to her dominions in Africa.

terminated

terminated in the ocean, to which it gave name. This country was called Mauritania ; and was supposed to have been possessed by the Atlantes and Gorgons. The Grecian writers, who did not know that the same family went under different titles, have often made the same nation at variance with itself. And as they imagined every migration to have been a warlike expedition, they have represented Myrina as making great conquests : and what is extraordinary, going over the same ground, only in a retrograde direction, which Osiris had just passed before. Her first engagement was with the Atlantes of Cercenc : against whom she marched with an army of 30,000 foot, and 2000 horse ; whom she completely armed with the skins of serpents. Having defeated the Atlantes, she marched against the Gorgons, whom she likewise³³ conquered ; and proceeding forward subdued the greater part of Africa, till she arrived at the borders of Egypt. Having entered into an alliance with Orus, she passed the Nile, and invaded the Arabians, whom she defeated. She then conquered the Syrians, and Cilicians, and all the nations about Mount Taurus ; till she arrived at Phrygia, and the regions about the river Cäicus. Here she built many cities, particularly Cuma, Pitane, and Priene. She also got possession of several islands ; and among others, of Lesbos and Samothracia, in which last she founded an asylum. After these transactions Myrina, accompanied with Mopsus the

³³ Writers mention that she raised over the slain three large mounds of earth, which were called *ταφὶ Ἀμαζονῶν*, the tombs of the Amazons. This shews that the Gorgons and Amazons were the same people, however separated, and represented in a state of warfare.

diviner,

diviner, made an expedition into Thrace, which was the ultimate of her progress; for she was supposed to have been here slain. According to Homer she died in Phrygia: for he takes notice of her tomb in the plains of Troas; and represents it as a notable performance.

³⁴ Ἐστὶ δὲ τις προπαροιθε πόλεως αἰπυῖα κολωνή,
 Ἐν πεδίῳ ἀπανευθε, περιδρομος ἐνθά καὶ ἐνθά·
 Τὴν ἦτοι ἀνδρες Βαττειανὴν κικλησκέουσιν,
 Ἀθάνατοι δὲ τε σῆμα πολυσκαρθέμοιο Μυρίνης.

The tomb of this heroine was in reality a sacred mound, or high altar; and Myrina a Gentile divinity. In her supposed conquests we may in great measure see the history of Osiris, and Perseus, reversed, and in some degree abridged; yet not so far varied, but that the purport may be plainly discerned. Indeed there is no other way to obtain the hidden meaning, but by collating the different histories, and bringing them in one view under the eye of the reader.

H E R C U L E S.

SIMILAR to the foregoing are the expeditions of Hercules, and the conquests which he is supposed to have performed. After many exploits in Greece, the reputed place of his nativity, he travelled as far as mount Caucasus near Colchis, to free Prometheus, who was there exposed to an eagle or vulture. Upon the Thermodon he engaged with

³⁴ Iliad B. v. 811. Μυρίνα· ὄνομα κυρίον Ἀμαζόνος. Scholia ibid.

the Amazons, whom he utterly defeated; and then passed over into Thrace. Upon his return into Greece he was ordered to make an expedition into Iberia, a region in the farthest part of Spain; where Chrusaor, a prince of great wealth, resided. Hercules accepts of the commission; but, I know not for what reason, goes first to Crete, and from thence to ³⁵ Libya; and what is extraordinary proceeds to Egypt. This makes the plan of his supposed rout somewhat irregular and unaccountable. After some time spent in these parts, he builds the city Hecatompulos, said before to have been built by Osiris: and then traverses the whole of Africa westward, till he arrives at the Fretum Gaditanum. Here he erects two pillars; which being finished, he at last enters Iberia. He defeats the sons of Chrusaor, who were in arms to oppose him; and bestows their kingdom upon others. He likewise seizes upon the oxen of Geryon. He then marches into the country of the Celtæ, and ³⁶ founds the city Corunna, and likewise ³⁷ Alefia in Gaul. He afterwards fights with the giants Albion and Bergion near Arlate, in the plain stiled Campus Lapideus; where are the salt waters of Salona. He then passes the ³⁸ Alpes; and upon

³⁵ Diodorus Sicul. L. 4. p. 216, 217, 225, 227, &c. See also Justin: L. 44. c. 4. and Apollodorus. L. 2. p. 100.

Hercules of Tyre was said to have been the Son of Athamas, the same as Pa-læmon.

³⁶ Ludovicus Nonnius in Hispania. P. 196. 170.

³⁷ Diodorus Sicul. L. 4. p. 227.

Corunna the same as Kir-Ona.

Many Amonian cities of similar analogy to Alefia.

³⁸ Diodorus, above.

the banks of the Eridanus encounters a person of shepherd race ; whom he kills, and seizes his ³⁹ golden flocks. In his way homeward he visits Hetruria, and arrives at the mountain Palatinus upon the Tiber. From thence he goes to the maritime part of Campania, about Cuma, Heraclæa, and the lake Aornon. Not far from hence was an adust and fiery region ; supposed to have been the celebrated Phlegra, where the giants warred against heaven : in which war Hercules is said to have ⁴⁰ assisted. Here was an ancient oracular temple ; and hard by the mountain Vesuvius, which in those days flamed violently, though it did not for many ages afterwards. During his residence here he visited the hot fountains near Misenus and Dicæarchea ; and made a large causeway, called in aftertimes Via Herculanea, and Agger Puteolanus. After having visited the Locrians, and the people of Rhegium, he crossed the sea to Sicily ; which sea he swam over, holding by the horn of an ox. At his arrival some warm springs burst forth miraculously, to give him an opportunity of bathing. Here he boxed with Eryx ; defeated the Sicani ; and performed many other exploits. What is remarkable, having in Spain seized upon the cattle of Geryon he is said to have made them travel over the Pyrenean mountains, and afterwards over the Alpes, into Italy ; and from thence cross the sea into Sicily ; and being now about to leave that island, he swims with them

³⁹ Χρυσά μῆλα—προβάτα. Schol. in Apollon. Argonaut. L. 4. v. 1396. ἐξ Ἀγροίτῃ ἐν γ' Ἀιβυκῶν.

⁴⁰ Τὸν Ἡρακλεῖα, συμμαχόντων αὐτῷ τῶν θεῶν, κρατῆσαι τῇ μάχῃ, καὶ τῆς πλεονεξίας ἀνελόντα τὴν χώραν ἡξήμερωσαι. Diodorus Sicul. L. 4. p. 229. Strabo. L. 5. p. 376. and L. 6. p. 430.

again to Rhegium : and ranging up the coast of the Adriatic, passes round to Illyria, from thence to Epirus; and so descends to Greece. The whole of these travels is said to have been completed in ten years.

He was also reported, according to ⁴¹ Megasthenes and others, to have made an expedition into ⁴² India, and to have left many memorials of his transactions in those parts. He travelled likewise into the region called afterwards Scythia; the natives of which country were his ⁴³ descendants. He also visited the Hyperboreans. In all these peregrinations he is generally described as proceeding alone: at least we have no intimation of any army to assist in the performance of these great enterprises. He is indeed supposed to have sailed with six ships to ⁴⁴ Phrygia: but how he came by them is not said; nor whence he raised the men, who went with him. At other times he is represented with a club in his hand, and the skin of an animal upon his shoulders. When he passed over the ocean, he is said to have been wafted in a golden ⁴⁵ bowl. In Phrygia he freed Hesiōne from a Cetus, or sea monster, just as Perseus delivered Andromeda. He is mentioned as founding many cities in parts very remote: the sea-coast of Boetia, and Cantabria, was, according to

⁴¹ Strabo. L. 15. p. 1007. and L. 11. p. 771. Diodorus Sic. L. 2. p. 124.

⁴² Arrian. Hist. Indica. P. 321.

⁴³ Herod. L. 4. c. 9. Aristid. Orat. V. 1. p. 85.

⁴⁴ Ovid. Metam. L. 11. v. 218.

⁴⁵ Poculo Herculem vectum ad Erytheiam. Macrobi. Sat. L. 5. c. 21. Apollodorus. L. 2. p. 100. Schol. Apollon. Argonaut. L. 4. v. 1396. from Pherecydes Syrus; and from the Libyca of Agrotas. *Λαβὼν χρυσὴν δέπας παρ' Ἑλίου—διὰ τὸ ὠκεανὸν πλεῖν.*

some writers, peopled by ⁴⁶ him. By Syncellus he is said to have resided in Italy, and to have reigned in ⁴⁷ Latium. The Grecians supposed that he was burnt upon Mount OËta: but the people of Gades shewed his Taphos in their ⁴⁸ city, just as the Egyptians shewed the Taphos of Osiris at Memphis, and elsewhere. Hence it was imagined by many, that Hercules was buried at Gades. The philosopher Megacledes could not be brought to give the least assent to the histories of this ⁴⁹ hero: and Strabo seems to have thought a great part of them to have been a ⁵⁰ fable. In short the whole account of this personage is very inconsistent: and though writers have tried to compromise matters by supposing more persons than one of this name, yet the whole is still incredible, and can never be so adjusted as to merit the least belief. How they multiplied the same Deity, in order to remedy their faulty mythology, may be seen in the following extract from Cicero. ⁵¹ Quanquam, quem potissimum Herculem colamus, scire velim: plures enim nobis tradunt ii, qui interiores scrutantur et reconditas literas. Antiquissimum Jove natum, sed item Jove antiquissimo: nam Joves quoque plures in priscis Græcorum literis invenimus. Ex eo igitur et Lyfeto est is Her-

⁴⁶ Strabo. L. 3. p. 237. He was supposed to have been the founder of Tarentus, where he was worshiped under the name of Archaleus. Etymolog. Mag. Ταδαρα.

⁴⁷ Syncellus. P. 171.

⁴⁸ Pomponius Mela. L. 3. c. 6.

⁴⁹ Athenæus. L. 12. c. 512.

⁵⁰ Strabo. L. 15. p. 1009. Πλασμα των Ηρακλειαν ποιητων.

⁵¹ Nat. Deorum. L. 3. c. 16.

cules, quem concertâsse cum Apolline de tripode accepimus. Alter traditur Nilo natus, Ægyptius; quem aiunt Phrygias literas conscripisse. Tertius est ex Idæis Dactylis, cui inferias afferunt. Quartus Jovis est, et Asteriæ, Latonæ sororis, quem Tyrii maxime colunt; cujus Carthaginem filium ferunt. Quintus in ⁵² Indiâ, qui Belus dicitur. Sextus hic, ex Alcumenâ quem Jupiter genuit; sed tertius Jupiter: quoniam, ut docebo, plures Joves accepimus.

Hercules was a title given to the chief deity of the Gentiles, who have been multiplied into almost as many personages, as there were countries, where he was worshiped. What has been attributed to this god singly, was the work of Herculeans; a people, who went under this title among the many, which they assumed; and who were the same as the Osirians, Peresians, and Cuthites. They built Tartessus in Bœtica, and occupied great part of Iberia. They likewise founded ⁵³ Corunna in Cantabria, and ⁵⁴ Alesia in Gaul: of which there are traditions to this day. Some of them settled near ⁵⁵ Arelate; others among the ⁵⁶ Alps: also at Cuma, and Heraclea in Campania. They were also to be found at Tyre, and in Egypt; and even in the re-

⁵² Arrian speaks of this Indian Hercules together with the others mentioned by Cicero. *Εἰ δὲ τῶν πλεονάτων, ἄλλος ἀνὲς Ἡρακλῆος εἴη, ὃς ὁ Θεβαῖος, ἢ ὁ Τυρῖος ἄνθρωπος, ἢ ὁ Αἰγυπτῖος, ἢ τις καὶ κατὰ ἀνω χώραν ἢ πόρρω τῆς Ἰνδῶν γῆς ἀκισμένην μέγας βασιλεὺς.* Hist. Ind. P. 319. Varro mentions forty of this name, who were all reputed Deities.

⁵³ See Ludovicus Nonnius, in Hispan. P. 196. 170.

⁵⁴ See Audigier Origines des François. Part. 1. p. 225. 230.

⁵⁵ Mela. L. 2. c. 5. l. 30.

⁵⁶ Petronius. P. 179. Est locus Herculeis aris sacer.

most parts of ⁵⁷ India. In short, wherever there were Heraclidæ, or Herculeans, an Hercules has been supposed. Hence his character has been variously represented. One while he appears little better than a sturdy vagrant: at other times he is mentioned as a great benefactor; also as the patron of science, the ⁵⁸ God of eloquence with the Muses in his train. On this account he had the title of ⁵⁹ Musagetes; and the Roman general Fulvius dedicated a temple, which he had erected to his honour, and inscribed it ⁶⁰ *Herculi Musarum*. There are gems, upon which he is represented as presiding among the Deities of ⁶¹ Science. He is said to have been swallowed by a Cetus, or large fish, from which he was after some time delivered. This history will hereafter be easily deciphered. He was the chief deity of the ⁶² Gentile world; the same as Hermes, Osiris, and Dionusus; and his rites were introduced into various parts by the Cuthites. In the detail of his peregrinations is contained, in great measure, an history of that people, and of their settlements. Each of these the Greeks have described as a warlike expedition; and have taken the glory of it to themselves. He is said to have had many sons. One

⁵⁷ He was worshiped by the Suraceni, a particular Indian nation, who styled him *Γηγενης*, or the Man of the Earth. Arrian. Hist. Indic. P. 321.

⁵⁸ Hercules apud Celtas. See Voss. de Idolat. L. 1. c. 35. L. 2. c. 15.

⁵⁹ Eumenius in Orat. pro Scholis instaurandis. See Lilius Gyraldus, Synt. 10. p. 330.

⁶⁰ Suetonius in Augusto. C. 29. Livy. L. 40. c. 51.

⁶¹ Johan. Sambuci Emblemata.

⁶² He was the same as Osiris, the Sun. *Τον εν πασι και δια παντων Ἡλιον*. Macrob. Saturn. L. 1. c. 20. p. 207. See Porphyry apud Euseb. Præp. Evang. L. 3. p. 112.

of these was ⁶³ Archemagoras; by which is meant the father or chief of the Magi. There are many others enumerated: the principal of whom are said to have been; ⁶⁴ Sardus, or Sardon; Cynus, Gelonus, Olynthus, Scythus, Galathus, Lydus, Iberus, Celtus, Poimen. As these are all manifestly the names of nations, we may perceive by the purport of this history, that the Sardinians, Corsicans, Iberians, Celtæ, Galatæ, Scythæ, &c. &c. together with those stiled Shepherds, were Herculeans; all descended from that ⁶⁵ Hercules, who was the father of Archemagoras the chief of the Magi.

D I O N U S U S.

THE history of Dionusus is closely connected with that of Bacchus, though they were two distinct persons. It is said of the former, that he was born at ⁶⁶ Nusa in Ara-

⁶³ See Lilius Gyraldus Syntag. 10. p. 592. Pausanias expresses the name Αἰχμαγορας. L. 8. p. 624.

⁶⁴ Lilius Gyrald. P. 595.

⁶⁵ In the following extracts we may see the character of this Deity amongst different nations. Ἡρακλεα δὲ ὄντινα ἐς Ἰνδὸν ἀφικέσθαι λόγος κατεχει παρ' αὐτοῖσιν Ἰνδοῖσιν Γηγενέα λεγέσθαι τῆτον τον Ἡρακλεα μαλιστα πρὸς Συρασηνῶν γενέρεσθαι, Ἰνδικῶν ἐθνῶν. Arrian. Hist. Ind. P. 321.

Ἀλλὰ τις ἀρχαῖος ἐστὶ θεὸς Αἰγυπτίοισι Ἡρακλεὺς ὡς δὲ αὐτοὶ λεγῶσι ἑτέα ἐστὶ ἑπτακισχίλια καὶ μυρία ἐς Ἀμασιν βασιλεύσαντα. Herod. L. 2. c. 43.

Ἀλλ' ἴσμεν Αἰγυπτίῳ, ὅσον τινα ἀγῶσιν Ἡρακλεα, καὶ Τυρίῳ, ὅτι πρῶτον σέβουσι Θεῶν. Aristid. Orat. V. 1. p. 59. He had at Tyre a Temple, as old as the city. Εἶπεν γὰρ ἅμα Τυρῶν οἰκίζομεν καὶ τὸ Ἱερόν τε θεὸν ἰδρυνθῆναι. Herod. L. 2. c. 44.

Ἐστὶ γὰρ ἐν Τυρῶν Ἱερόν Ἡρακλεὺς παλαιότατον, ὃν μνημὴ ἀνθρώπινη διασωσέται· ὃ τε Ἀργεῖοι Ἡρακλεὺς. κ. λ. Arrian. Expedit. Alex. P. 88.

⁶⁶ Diodorus Sic. L. 3. p. 195. 196. and p. 200.

bia: but the people upon the Indus insisted, that he was a native of their ⁶⁷ country; and that the city Nufa, near mount Meru, was the true place of his birth. There were, however, some among them, who allowed, that he came into their parts from the west; and that his arrival was in the most ancient times. He taught the nations, whither he came, to build and to plant, and to enter into societies. To effect this, he collected the various families out of the villages, in which they dwelt, and made them incorporate in towns and cities, which he built in the most commodious situations. After they were thus established, he gave them laws, and instructed them in the worship of the Gods. He also taught them to plant the Vine, and to extract the juice of the grape; together with much other salutary knowledge. This he did throughout all his ⁶⁸ travels, till he had conquered every region in the East. Nor was it in these parts only, that he shewed himself so beneficent a conqueror; but over all the habitable ⁶⁹ world. The account

⁶⁷ Διονυσὶ ἀπογονὸς Ὀξυδρακάς. Strabo. L. 15. p. 1008. The Tyrians laid the same claim to him. Τὸν Διονύσον Τυριοὶ νομιζουσιν ἑαυτῶν εἶναι. Achill. Tatius. L. 2. p. 67. So did likewise the Cretans, and the people of Naxos. Some of the Libyans maintained, that he was educated in the grotto of the Nymphs upon the river Triton. Diodor. Sic. L. 3. p. 202. 203. Concerning Dionysus the benefactor, see Arrian. Hist. Ind. P. 321.

Of his coming to India from the west. Philostratus. L. 2. p. 64. Ἐπὶ πλεοναυτῶν αὐτὸν Ἀσσυρίων.

⁶⁸ Of his travels, see Strabo. L. 15. p. 1008.

⁶⁹ Τὸν δ' οὖν Διονύσον, ἐπελθόντα μετὰ στρατοπέδῳ πᾶσαν τὴν οἰκουμενὴν, διδάσκει τὴν φυτείαν τῆς ἀμπέλης. Diodor. Sic. L. 3. p. 197.

Καὶ πρὸς Ἀλεξάνδρῳ, Διονυσὶ περὶ πολλοῦ λόγου κατέχει, ὥς καὶ τῷ στρατιώσαντος ἐς Ἰνδοῦς. Arrian. Hist. Indic. P. 318.

given by the Egyptians is consonant to that of the Indians: only they suppose him to have been of their own country; and to have set out by the way of Arabia and the Red Sea, till he arrived at the extremities of the East. He travelled also into ⁷⁰ Lybia, quite to the Atlantic; of which performance Thymætes is said to have given an account in an ancient Phrygian poem. After his Indian expedition, which took him up three years, he passed from Asia by the Hellespont into Thrace, where Lycurgus withstood him, and at last put him to flight. He came into Greece; and was there adopted by the people, and represented as a native of their country. He visited many places upon the Mediterranean; especially Campania, and the coast of Italy, where he was taken prisoner by the Etrurian pirates. Others say, that he conquered all ⁷¹ Etruria. He had many attendants; among whom were the Tityri, Satyri, Thyades, and Amazons. The whole of his history is very inconsistent in respect both to time and place. Writers therefore have tried to remedy this by introducing different people of the same name. Hence Dionusus is multiplied into as many ⁷² personages as Hercules. His history was looked upon as very interesting; and therefore was the chief theme of all the ancient ⁷³ bards. His flight, stiled *φύγη Διονυσος*,

⁷⁰ Diodorus. L. 3. p. 204.

⁷¹ *Ἰνδῆς καὶ Τυρρηνὸς λεγούσιν, ὡς κατέστρεψατο (Διονυσος).* Aristid. Orat. in Dionus. P. 54.

⁷² Cic. de Nat. Deor. L. 3. c. 23. Of the various places of his birth, see Diodorus Sic. L. 3. p. 200.

⁷³ Linus, Orpheus, Panopides, Thymætes, and Dionysius Milesius, Diodorus Sic. L. 3. p. 201.

was particularly ⁷⁴ recorded. He was the same as Osiris; and many of the later mythologists acknowledged this truth. Αἰγυπτίοι μὲν γὰρ τὸν παρ' αὐτοῖς θεὸν Οσίριν ονομαζόμενον φασὶν εἶναι τὸν παρ' Ἑλλήσι Διονύσον· τὸν δὲ μυθολογεῖν ἐπελθεῖν πᾶσαν τὴν οἰκεμένην—Ὅμοιως δὲ καὶ τῆς Ἰνδοῦ τοῦ θεοῦ τὸν παρ' ἑαυτοῖς ἀποφανεῖσθαι γεγρονεῖναι. *The Egyptians, says* ⁷⁵ *Diodorus, maintain that their God Osiris is no other than the Dionysus of Greece: And they farther mention, that he travelled over the face of the whole earth—In like manner the Indi assure us, that it is the same Deity, who was conversant in their* ⁷⁶ *country.*

Dionusus according to the Grecian mythology, is represented as having been twice born; and is said to have had two fathers and two mothers. He was also exposed in an ⁷⁷ Ark, and wonderfully preserved. The purport of which

⁷⁴ It was a common subject for Elegy. Plutarch. Isis et Osir.

Ποιησομεθα δὲ τὴν ἀρχὴν ἀπὸ Διονύσου, διὸ καὶ παλαιὸν εἶναι σφραῖρα τιττον, καὶ μεγίσταις εὐεργεσίαις κατατεθεισθαι τῷ γένει τῶν ἀνθρώπων. Diodorus Sicul. L. 4. p. 210.

Λινὸν φασὶ τοῖς Πελασγικοῖς γράμμασι συνταξάμενον τὰς τῷ πρώτῳ Διονύσου πράξεις. Diodorus Sic. L. 3. p. 201.

⁷⁵ L. 4. p. 210.

Τὸν Οσίριν Διονύσον εἶναι λεγόντων. Herodot. L. 2. c. 42. c. 145.

⁷⁶ The Indians gave the same account of Dionusus, as the Egyptians did of Osiris. Πολίτας τε οἰκῆσαι (Διονύσον) καὶ νόμους θεσθεῖν τῇσι πόλεσιν, εἰνῇ τε δότῃσιν Ἰνδοῖς γενέσθαι—καὶ σπείρειν διδάξαι τὴν γῆν, δίδοντα αὐτὸν σπέρματα—δοᾶς τε ὑπὲρ ἀροτρῶν ζεύξαι Διονύσον πρῶτον—καὶ θεὸς σεβείν ὅτι ἐδίδαξε Διονύσος—κτλ. Arrian. Hist. Indic. P. 321.

⁷⁷ Pausan. L. 3. p. 272. As his rites came originally from Chaldea, and the land of Ur, he is in consequence of it often stiled Πυργιγενής, and Πυρρισπορός. Strabo. L. 13. p. 932. Ἐλθε, μακάρ Διονύσε, ΠΥΡΙΣΠΟΡΕ, ταυρομετώπε. Orphic. Hymn. 44. V. 1.

histories is plain. We must however for the most part consider the account given of Dionusus, as the history of the Dionusians. This is twofold. Part relates to their rites and religion; in which the great events of the infant world, and the preservation of mankind in general, were recorded. In the other part, which contains the expeditions and conquests of this personage, are enumerated the various colonies of the people, who were denominated from him. They were the same as the Osirians and Herculeans; all of one family, though under different appellations. I have shewn, that there were many places which claimed his birth; and as many, where was shewn the spot of his interment. Of these we may find samples in Egypt, Arabia, and India; as well as in Africa, Greece, and its islands. For the Grecians, wherever they met with a grot or a cavern sacred to him, took it for granted that he was born there: and wherever he had a taphos, or high altar, supposed that he was there ⁷⁸ buried. The same is also observable in the history of all the Gods.

From what has been said we may perceive that the same history has been appropriated to different personages: and if we look farther into the annals of the first ages, we shall find more instances to the same purpose. It is said of ⁷⁹ Cronus, and Astarte, that they went over the whole earth; disposing of the countries at their pleasure, and doing good where-

⁷⁸ There was a cavern, where they supposed him to be buried, at Delphi, *παρα χρυσεῷ Ἀπολλωνί*. Cyril contra Jul. P. 342.

⁷⁹ Κρονος περιεὼν τὴν οἰκουμένην. Sanchoniath. apud Euseb. Præp. Evang. L. 1 c. 10. p. 38.

ever they came. Cronus in consequence of it is represented as an universal ⁸⁰ benefactor; who reclaimed men from their savage way of life, and taught them to pass their days in innocence and truth. A like account is given of Ouranus, the great king of the ⁸¹ Atlantians, who observing mankind in an unsettled and barbarous state, set about building cities for their reception; and rendered them more humane and civilized by his institutions and laws. His influence was very extensive; as he is supposed to have had the greater part of the world under his rule. All this, and what was above done by Cronus and Astarte, the Grecians attributed to Apollo and Themis. Strabo mentions from the historian Ephorus, that the oracle at Delphi was founded by these two ⁸² deities at the time, when Apollo was going over the world doing good to all mankind. He taught the nations, where he came, to be more ⁸³ gentle and humane in their manners; and to abstain from their wild fruits, and foul banquets: affording them instructions how to improve themselves by cultivation.

Some of these persons are mentioned as proceeding in a

⁸⁰ Τον μὲν οὖν Κρονὸν ὄντα πρεσβυτάτου βασιλεῶς γενέσθαι καὶ τῆς κατ' ἑαυτὸν ἀνδρῶντος ἐξ ἀγρίου διαίτης εἰς βίον ἡμερῶν μεταστῆσαι, καὶ διὰ τὸτο ἀποδύχης μεγάλης τυχόντα πολλὰς ἐπελθεῖν τῆς οἰκουμενῆς τοπῆς· εἰσηγησάσθαι δὲ πασι τὴν τε δικαιοσύνην καὶ τὴν ἀπλότητα τῆς ψυχῆς. Diodorus Sicul. L. 5. p. 334.

⁸¹ Οὐρανὸν—τῆς ἀνδρῶντος σποράδην οἰκόντας συναγαγεῖν εἰς πόλεως περιβολὴν, καὶ τῆς μὲν ἀνομίας καὶ θηριώδους βίῃ παύσαι—κατακτεῖσθαι δὲ αὐτὸν τῆς οἰκουμενῆς τὴν πλεῖσιν. Diodorus Sicul. L. 3. p. 189.

⁸² Ἀπολλῶνα μετὰ Θέμιδος, ὠφελῆσαι βεβλόμενον τὸ γένος ἡμῶν· εἰτα τὴν ὠφελίαν εἰπων, ὅτι εἰς ἡμεροτῆτα πρὸςκαλεῖτο. Strabo. L. 9. p. 646.

⁸³ Κατ' ὃν χρόνον Ἀπολλῶνα τὴν γῆν ἐπιόντα ἡμέραν τῆς ἀνδρῶντος ἀπὸ τε τῶν ἀνημερῶν καρπῶν καὶ βίων. Ibid.

pacific manner: but these peregrinations in general are represented as a process of war; and all that was effected, was supposed to have been by conquest. Thus Osiris, Hercules, Perseus, Dionusus, displayed their benevolence sword in hand: and laid every country under an obligation to the limits of the earth. The like is said of Zeuth, the Zeus of Greece, who was an universal conqueror and benefactor:

⁸⁴ Τον Δια κυριον γενομενον των όλων επελθειν άπασαν την οικουμενην, ευεργετουντα το γενος των ανθρωπων· διενεγκειν δε αυτον και σωματος ρωμη και ταις αλλαις άπασαις αρεταις, και δια τετο ταχυ κυριον γενεσθαι τε συμπαντος κοσμου. *Zeus (or Jupiter) having got the intire supremacy marched over the whole earth, benefiting mankind wherever he came. And as he was a person of great bodily strength, and at the same time had every princely quality, he very soon subdued the whole world.*

No mention is made of any conquests atchieved by Orus: and the reason is, because he was the same as Osiris. Indeed they were all the same personage: but Orus was more particularly Osiris in his second state; and therefore represented by the ancient Egyptians as a child. What is omitted by him, was made up by his immediate successor Thoules; who like those, who preceded, conquered every country, which was inhabited. ⁸⁵ Ειτα Οσιρις, μεθ' ον Ωρος,

⁸⁴ Diodorus Sicul. L. 3. p. 195.

The wanderings of Isis and Iöna relate to the same history: as do likewise those of Cadmus.

⁸⁵ Eusebii Chron. P. 7. l. 37.

και μετα αυτον Θελης, ὃς και ἕως τε ωκεανῶ πασαν την γην παρειληφεν. *After him* (that is, Söus, or Sofis,) *came Osiris; and then Orus: to whom succeeded Thoules, who conquered the whole earth quite to the ocean.* The like history is given of him by ⁸⁶ Suidas, and by the author of the ⁸⁷ Chronicon Paschale.

These accounts I have collated, and brought in succession to one another; that we may at a view see the absurdity of the history, if taken in the common acceptation. And however numerous my instances may have been, I shall introduce other examples before I quit the subject. I must particularly speak of an Egyptian hero, equally ideal with those abovementioned; whose history, though the most romantic and improbable of any, has been admitted as credible and true. The person to whom I allude, is the celebrated Sesostris. Most of the ancient historians speak of his great achievements; and the most learned of the modern chronologists have endeavoured to determine his æra, and point out the time of his reign. But their endeavours have been fruitless; and they vary about the time when he lived not less than a thousand years: nay, some differ even more than this in the æra, which they assign to him.

⁸⁶ Θελις. 'Ουτος εβασιλευσε πασης Αιγυπτῳ, και ἕως ωκεανῶ και μιαν των εν αυτω γησων εκαλεσεν απο τη ιδιῳ ονοματος Θελην. Suidas.

⁸⁷ Μετα Οσιριν εβασιλευσεν Ορος' και μετα τον Ορον εβασιλευσε Θελις, ὃς ις παρελαβε μετα δυναμειωσ τινος πασαν την γην ἕως τε ωκεανῶ. Chron. Pasch. P. 46.

He is mentioned by Cedrenus. Θελης, ὃς και ἕως τε ωκεανῶ πασαν την γην παρειληφεν. P. 20.

SESOSTRIS.

S E S O S T R I S.

AMONG the writers, who have written concerning this extraordinary personage, Diodorus Siculus is the most uniform and full; and with his evidence I will begin my account. He informs us, that, when this prince was a youth, he was intrusted by his father with a great army. He upon this invaded Arabia: and though he was obliged to encounter hunger and thirst in the wilds, which he traversed; yet he subdued the whole of that large tract of country. He was afterwards sent far into the west; where he conquered all the regions of Lybia, and annexed great part of that country to the kingdom of Egypt. After the death of his father he formed a resolution to subdue all the nations upon earth. Accordingly having settled every thing at home, and appointed governors to each province, he set out with an army of six hundred thousand foot, and twenty-four thousand horse, and twenty-seven thousand armed chariots. With these he invaded the Ethiopians to the south; whom he defeated and made tributaries to Egypt. He then built a fleet of ships upon the Red sea: and he is recorded as the first person, who constructed vessels fit for distant navigation. With these by means of his generals he subdued all the sea-coast of Arabia, and all the coast upon the ocean as far as India. In the mean time he marched in person with a puissant army by land, and conquered the whole

† Diodorus Sicul. L. 1. p. 49.

continent of Asia. He not only overran the countries, which Alexander afterwards invaded; but crossed both the Indus, and the Ganges; and from thence penetrated to the eastern ocean. He then turned to the north, and attacked the nations of Scythia; till he at last arrived at the Tanäis, which divides Europe and Asia. Here he founded a colony: leaving behind him some of his people, as he had just before done at ² Colchis. These nations are said to the last to have retained memorials of their original from Egypt. About the same time Asia Minor, and most of the islands near it, fell into his hands. He at last passed into ³ Thrace, where he is said to have been brought into some difficulties. He however persisted, and subdued all the regions of Europe. In most of these countries he erected pillars with hieroglyphical inscriptions; denoting that these parts of the world had been subdued by the great Sesostris, or, as ⁴ Diodorus expresses his name, Sesoosis. He likewise erected statues of himself, formed of stone, with a bow and a lance: which statues were in length four cubits and four palms, according to the dimensions of his own height and stature. Having thus finished his career of ⁵ victory, he returned laden with spoils

² See Apollon: Argonaut. L. 4. v. 277. and Herodot. L. 2. c. 102. Syncellus. P. 59, 60.

³ Diodorus Sicul. above. He was near losing his whole army.

⁴ Την δε την χωραν ὅπλοις κατεγρεψατο τοις ἑαυτῶν βασιλεὺς βασιλευσιν, καὶ δεσποτῆς δεσποτῶν Σέσωσις. Diodor. Sicul. ibid.

⁵ He passed through all Ethiopia to the Cinnamon country. Strabo. L. 17. p. 1138. This must be Indica Ethiopia, and the island Seran-Dive. Hence came Cinnamon: here were *σηλαι καὶ ἐπιγραφαι*.

Venit ad occasum, mundique extrema Sesostris. Lucan. L. 10. v. 276.

to Egypt, after an absence of ⁶ nine years ; which is one year less, than was attributed to the expeditions of Hercules.

The detail given by this historian is very plain and precise : and we proceed very regularly and minutely in a geographical series from one conquest to another : so that the story is rendered in some degree plausible. But we may learn from Diodorus himself, that little credit is to be paid to this narration, after all the pains he may have taken to win upon our credulity. He ingenuously owns, that not only the Grecian writers, but even the priests of Egypt, and the bards of the same country, varied in the accounts, which they gave of this hero ; and were guilty of great inconsistency. It was therefore his chief labour to collect what he thought most credible, and what appeared most consonant to the memorials in Egypt, which time had spared : *Ἴ Τα πιθανώτατα, καὶ τοῖς ὑπαρχουσιν ἐτι κατὰ τὴν χώραν σημεῖοις τὰ μάλιστα συμφωνήντα διελθεῖν.* But, as these memorials consisted chiefly in hieroglyphics, I do not see how it was possible for Diodorus to understand, what the bards and priests could not decipher. The adjustment of this history, had it been practicable, should have been the work of a native Egyptian, and not of a person either from Greece, or Sicily. This

⁶ Σελωνίης ἐτη μὲν, ὅς ἀπασαν ἐχειρώσατο τὴν Ἀσίαν ἐν ἐννυτοῖς ἐννέα. Syncellus. p. 59.

Some make him advance farther, and conquer all Europe : *ὁμοίως ὑπετάξε καὶ τὴν Ἀσίαν πᾶσαν, καὶ τὴν Εὐρώπην, καὶ τὴν Σκυθίαν, καὶ τὴν Μυσίαν.* Chron. Pasch. P. 47. Herodotus thinks that he did not proceed farther than Thrace. L. 2. c. 103.

⁷ Diodorus Sicul. L. 1. p. 49.

writer afterwards mentions the mighty ⁸ works of Sesostris upon his return into Egypt: the temples, which he built, and the great entrenchments, which he made to the east, to guard the country from the Arabians: and having enumerated the whole of his actions, he concludes with an ingenuous confession, that ⁹ little could be obtained that was precisely true. He has without doubt culled the most probable achievements of this hero; and coloured and arranged them to the best advantage: yet they still exceed belief. And if after this care and disposition they seem incredible, how would they appear in the garb, in which he found them? Yet the history of this personage has been admitted as credible by the most learned ¹⁰ writers and chronologists: though, as I before mentioned, they cannot determine the æra of his reign within a thousand years. Sir John Marsham and Sir Isaac Newton suppose him to have been the Sefac of the scriptures; and consequently bring his reign down to the time of Rehoboam king of Judah. But the only reason for this, as far as I can perceive, seems to be, that Sesostris is represented as a great conqueror; and Sefac is presumed from his large ¹¹ army

⁸ Of all the great actions of Sesostris, see Marsham. Can. Chron. Sec. 14. P. 354.

⁹ Περὶ δὲ τούτων το μέν ἀληθές ἐκδεσθαι μετ' ἀκριβείας ἐξ ἱστορίων. Diodorus Sicul. L. 1. p. 52.

¹⁰ Sir John Marsham's Can. Chron. Sec. 14. P. 354.

Sir Isaac Newton's Chronology. P. 217.

¹¹ 1 Kings. C. 14. v. 25, 26. *And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem (because they had transgressed against the Lord); with twelve hundred chariots, and threescore thousand horsemen; and the people were without number, that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.* 2 Chron c. 12. v. 2, 3.

to have been so likewise. But there is nothing more said of Sefac, than that he formed a plan of conquering the king of Judah; and accordingly came with the army before mentioned, to put his design in execution. But the ¹² capital being delivered into his hands without the least resistance, and the king intirely submitting himself to his will; he contented himself with the rich plunder, which he found, and which he carried away at his departure. We may also infer from the servitude, to which the people of Judah were reduced, that he imposed upon them some future contributions. This is the whole of the history of Sefac, or Shishak: by whom no other expedition was undertaken that we know of: nor is there mention made upon record of a single battle which he fought. Yet from a notion that Sefac was a great warrior, he is made the same as Sesostris: and the age of the latter is brought down very many centuries beneath the æra, to which the best writers have adjudged it. When we differ from received tradition, we should not pass over in silence what is said on the contrary part; but give it at large, and then shew our reasons for our departure from it. I have taken notice of the supposed conquerors of the earth: and among them of the reputed deities of Egypt, who came under the names of Osiris, Perseus, Thoules, &c. These are supposed, if they ever existed, to have lived in the first ages of the world, when Egypt was in its infant state: and Sesostris is made one of their number. He is by some placed after Orus; by others after Thoules; but still re-

¹² Παραλαβων δε Σησακος αμαχητι την πολιν. Joseph. Antiq. L. 8. c. 10.

ferred to the first ages. He is represented under the name of Sethos, ¹³ Sethosis, Sesoosis, Sesonchosis, Sesostris; but the history, with which these names are accompanied, shews plainly the identity of the personage. Eusebius in reckoning up the dynasty of kings, who reigned after Hephaistus or Vulcan, mentions them in the following order: ¹⁴ *Then succeeded his son Helius; after him Sosis, then Osiris, then Orus, then Thoules, who conquered the whole earth to the ocean; and last of all Sesostris.* The ¹⁵ Scholiast upon Apollonius Rhodius calls him Sesonchosis; and places him immediately after Orus, and the third in succession from Osiris: giving at the same time an account of his conquests. He adds that he was the person whom Theopompus called Sesostris. The same Scholiast quotes a curious passage from Dicæarchus, in which Sesonchosis maintains the same rank, and was consequently of the highest antiquity. ¹⁶ *Dicæarchus in the first book of his history mentions, that immediately after the reign of Orus, the son of Isis and Osiris, in Egypt, the government devolved to Sesonchosis: so that from the time of Sesonchosis to Nilus were two thousand years.* Cedrenus ¹⁷ calls him Sesostris; and mentions him after Osiris, and Orus, and

¹³ Sethosis of Josephus contra Apion. L. 1. p. 447.

¹⁴ Euseb. Chron. P. 7. l. 43. Θελὴς μετὰ δὲ τούτων Σεσωστρίης.

¹⁵ Σεσογχωσις, Αἰγυπτῶ πασις βασιλεὺς μετὰ Ὀρον τῆς Ἰσιδος καὶ Ὀσιριδος παιδῶν, τὴν μὲν Ἀσίαν ὀρμήσας πᾶσαν κατέστρεψατο, ὅμοιος δὲ τὰ πλεῖστα τῆς Εὐρώπης. Θεοπόμπος δὲ ἐν τρίτῳ Σεσωστρίην αὐτὸν καλεῖ. Schol. in Apollon. Argonaut. L. 4. v. 272.

¹⁶ Δικαιάρχος ἐν πρώτῳ, μετὰ τὸν Ἰσιδος καὶ Ὀσιριδος Ὀρον, βασιλεὺς γενέσθαι Σεσογχωσίν λέγει ὥστε γενέσθαι ἀπὸ τῆς Σεσογχωσιδος βασιλείας μέχρι τῆς Νεῖλις ἐπὶ δισχιλίᾳ. Schol. in Apollon. Argonaut. ibid.

¹⁷ Cedrenus. V. 1. p. 20. Osiris, Orus, Thoules, Sesostris.

Thoules;

Thoules; which last was by the above writer omitted. Οσιρις. Ωρος. Θελης. μετα δε τετον Σεσωρις. The author of the Chronicon Paschale makes Orus to have been succeeded by the same personage, as is mentioned above, whom he calls Thoulis; and next to him introduces Sesostris. He relates all his great conquests; and gives us this farther information, that this prince was the first of the line of Ham, who reigned in Egypt: in other words, he was the first king of the country. ¹⁸ Εν τετοις μετα ταυτα χρονοις εβασιλευε των Αιγυπτιων πρωτος εκ της φυλης ΤΟΥ ΧΑΜ ¹⁹ Σεσωρις. Aristotle speaks of Sesostris; but does not determine the time of his reign on account of its great antiquity. He only says that it was long before the age of ²⁰ Minos, who was supposed to have reigned in Crete. Apollonius Rhodius, who is thought to have been a native of Egypt, speaks of the great actions of this prince; but mentions no name: not knowing, I imagine, by which properly to distinguish him, as he was represented under so many. He however attributes to him every thing which is said of ²¹ Sesostris; particularly the settling a Colony at Colchis,

¹⁸ Succeeded by Φαραω. Chron. Pasch. P. 48.

¹⁹ Joannes Antiochenus has borrowed the same history, and calls this king Sostris. Εβασιλευσεν Αιγυπτιων πρωτος εκ της φυλης τε Χαμ Σωτρις. P. 28. He adds, that Sostris, or Sesostris, lived in the time of Hermes, Έρμης ο τρις-μεγιστος Αιγυπτιος. He was succeeded by Pharaoh, πρωτος, the first of the name. Ibid. Herodotus calls him Pheron, and Pherona. L. 2. c. 111.

²⁰ Πολυ υπερτεινει τοις χρονοις την Μινω βασιλειαν η Σεσωτρις. Politic. L. 7. c. 10.

²¹ Apollon. Argonaut. L. 4. v. 272. Ενθεν δη τινα φασι—Σεσογχασις, Αιγυπτε πασης βασιλευς—Θεοπομπος δε εν τριτω Σεσωτριν αυτον καλει. Schol. ibid.

chis, and building innumerable cities in the countries, which he traversed :

μυσία δ' αὖτις

Ναύστατ' ἐπιχορμενός.

He represents him as conquering all Asia and Europe; and this in times so remote, that many of the cities, which he built, were in ruins before the æra of the Argonauts.

From what has been said, we may perceive that if such a person as Sesostris had existed, his reign must have been of the earliest date. He is by some represented as succeeding Thoules: according to others he comes one degree higher, being introduced after ²² Orus, who in the catalogue of Panodorus is placed first of the Demigods, that reigned in Egypt; but by ²³ Herodotus is ranked among the deities. According to Dicæarchus the reign of Sesostris was two thousand five hundred years before Nilus: and the reign of the latter was four hundred and thirty-six years before the first Olympiad. I do not place the least confidence in these computations; but would only shew from them that the person spoken of must be referred to the mythic age, to the æra of the Demigods of Egypt. Some of these evidences are taken notice of by Sir John ²⁴ Marsham; who

Περὶ δὲ τῶν χρόνων, καθ' ἃς ἐγένετο Σέσσογχωσις, ὃ μὲν Ἀπολλωνίης τῆτο μῶτον φησί, πολὺς γὰρ αἶψην ἀπέννησεν αἰὼν. Schol. ibid.

Lycophron speaks of Apollo Ζωστηριος, and a promontory Ζωστηριον, εν ᾧ ἔσθρον Ζωστηρις Ἀπολλωνος. Schol. ad V. 1278.

²² Schol. Apollon. L. 4. v. 272. Syncellus joins him with Serapis. P. 91.

²³ Herodotus, L. 2. c. 144.

Οὕτω τείρεα πάντα κ. τ. λ. Apollon. Argonaut. L. 4. v. 261. See the whole, and Schol. *ibid.*

²⁴ Canon. Chronic. Sec. 10, P. 238, 239.

cannot

cannot extricate himself from the difficulties, with which his system is attended. He has taken for granted, that Sesostris and Sefonchosis are the Sefac of the Scriptures; though every circumstance of their history is repugnant to that notion. ²⁵ *I know not, says he, what to make of this Sefonchosis; who is represented as five thousand years before Menes, and who is referred to the time of the Demigods. In another place: Sesostris, who is in the twelfth Dynasty of Africanus, and whose æra extends higher, than the Canon of Eusebius reaches, reigned according to Scaliger's computation in the 1392d year of the Julian Period. By this calculation Sesostris is made prior to Sefonchosis; and this too by no less than 2355 years: for it is manifest, as I will shew from Scripture, that Sesostris undertook his expedition into Asia, and got possession of Jerusalem in the 3747th year of the Period abovementioned. What is said in the sacred writings, I have taken notice of before. Not a word occurs about Sesostris, nor of any such Asiatic expedition. I am obliged to say, that through the whole of this learned writer's process, instead of a proof, we find nothing else but the question begged, and some inferences of his own in consequence of this assumption. He indeed quotes the authority of Ma-*

²⁵ Quis igitur Sefonchosis ille, qui, Menen antevertens annis amplius 5000, inter Semideos locum habere videatur? Marsham. Canon Chronic. Sec. 10. p. 238.

Sesostris in XII. Africani Dynastiâ (quæ Eusebiani Canonis epocham antevertit). ex Scaligeri calculis regnavit anno Per. Jul. 1392: quo ratiocinio Sesostris factus est annos 2355 ipso Sefostre senior. Nam ex S. literis (suo loco) apparebit, Sefostrem expeditionem suscepisse in Asiam, et Hierosolyma cepisse Anno Per. Jul. 3747. Ibid. P. 239.

nethon

nethon from Josephus, to prove that the great actions of Sesostris were the same as were performed by Sefac. But Manethon says no such thing: nor does Josephus attribute any such exploits to Sefac: but expressly says more than once, that Sefac, and Sesostris were two different ²⁶ persons. It is no where said of Sefac, that he made an expedition into Asia; much less that he conquered it, as is supposed of Sesostris. Sefac went up against Jerusalem, and took it, *αμαχητι*, without meeting with any opposition. Upon this he departed, and carried with him the treasures, which he had there seized: in other words, he went home again. There is not the least mention made of his invading ²⁷ Samaria, or the country about Libanus, and Sidon; or of his marching to Syria: all which made but a small part of the great Continent, called in after-times Asia: much less did he visit the countries of the Assyrians, and Babylonians; or the regions of Elam and the Medes. All this, and much more he must have done, to have come up to the character, to which they would fain entitle him.

I will not enter into any farther discussion of the great conquests attributed to this supposed monarch Sesostris. They are as ideal as those of Sefac, and sufficiently confute themselves. First Osiris is said to have conquered the whole earth: then Zeus, then Perseus, then ²⁸ Hercules,

²⁶ Antiq. L. 8. c. 10. p. 449. and 450.

²⁷ He came merely as a confederate to Jeroboam, in favour of the kingdom of Israel; and his intention was to ruin Judah: but his cruel purpose was averted by the voluntary submission both of the king and people; and by the treasures they gave up to him, which were the purchase of their security.

²⁸ Hercules is said to have commanded the armies of Osiris. Diodorus Sicul. L. 1. p. 15.

all nearly of the same degree of antiquity, if we may believe the best Mythologists. Myrina comes in for a share of conquest in the time of Orus. After her Thoules subdues the whole from the Eastern Ocean, to the great Atlantic: and as if nothing had been performed before, Sesostris immediately succeeds, and conquers it over again. ²⁸ Herodotus informs us, as a token of these victories, that Sesostris erected pillars and obelisks with emblematical inscriptions: and that he saw some of them in Phrygia, and in other countries, which had been conquered. He without doubt saw pillars: but how did he know for certain, by whom they were erected? and who taught him to interpret the symbols? Pausanias takes ²⁹ notice of a colossal statue in the Thebæis, and says that the history given of it was not satisfactory. He tells us, that it stood near the Syringes, in upper Egypt; and he viewed it with great admiration. It was the figure of a man in a sitting posture; which some said was the representation of Memnon the Ethiopian: others maintained, that it was the statue of Phamenophis: and others again, that it related to Sesostris. There were here emblems, and symbols; yet a diversity of opinions. I want therefore to know, how Herodotus could interpret in Phrygia, what a native could not decipher in Egypt. The same question may be asked about the people of Syria, a-

²⁸ L. 2. c. 106. Concerning the interpretation of these emblems, see Joan Pierii Hieroglyph. L. 34. c. 20.

²⁹ Pausan. L. 1. P. 101. The Statue remains to this day. In like manner it was reported that Dionysus raised Pillars. Strabo. L. 3. p. 260.

Ενθα τε και Στηλαι Θηβαιγενεος Διονυσος. Dionys. Perieg. V. 623:

Hercules erected the like. All which was done by people stiled Dionysians and Herculeans.

mong whom were obelisks attributed to the same person. How came they to be so determinate about an Egyptian work; when people of that country in the same circumstances were so utterly at a loss? the whole undoubtedly was matter of surmise. I shall not therefore say any thing more of Sesostris; as I must again speak of him, when I come to the kings of Egypt.

If we compare the above histories, we may perceive that they bear a manifest similitude to one another; though they are attributed to different persons. They contain accounts of great achievements in the first ages: in effecting which these ancient heroes are represented as traversing immense regions, and carrying their arms to the very limits of the known world: the great Tartarian ocean to the east, and the Atlantic westward, being the boundaries of their travel. Some of them seem to have been of the same age; and to have carried on these conquests at nearly the same time: and those, whose æra may possibly differ, have this in common with the others; that they visit the same countries, march for the most part by the same rout; and are often joined by the same allies, and are followed by the like attendants. They are in general esteemed benefactors, wherever they go: and carry the sciences with them, as well as their religious rites; in which they instruct the natives in different parts of the world. These are to be sure noble occurrences; which however could not possibly have happened, as they are represented above. It is not to be supposed, that any person in those early ages, or in any age, could go over such a tract of country; much less that he should

should subdue it. It is still more improbable, that such extensive conquests should be so immediately repeated: and that they should in some instances be carried on by different people at nearly the same time. They, who speak of mighty empires being founded in those early days, know little of true history; and have formed a very wrong judgment of the politics, which then universally prevailed. The whole earth, as far as we can learn, was divided into little coördinate states: every city seems to have been subservient to its own Judge and Ruler, and independent of all others. In the land of ³⁰ Canaan thirty-one kings were subdued by Joshua, between Jordan and the sea: and some were still left by him unconquered. In those days, says the learned Marsham, *quot urbes, tot regna*. The like was for many ages after observable in Greece, as well as in Latium, Samnium, and Hetruria. A powerful enemy made Egypt unite under one head: and the necessities of the people in a time of dearth served to complete that system. The Israelites too, when settled in Canaan, formed a large kingdom. Excepting these two nations we know of none of any considerable extent, that were thus united. The ³¹ Syrians and the Philistim were in separate states, and under different governors. The kingdoms of Nineve and Babylonia consisted each of one mighty city, with its environs; in which were perhaps included some subordinate villages. They were properly walled ³² Provinces: and the inhabitants were

³⁰ Joshua. C. 12. v. 24. Adonibezek had threescore and ten vassal princes at his feet; if the head-man of every village may be so called. Judges. C. 1. v. 7.

³¹ Benhadad of Damascus was attended with thirty-two kings, when he invaded Samaria. 1 Kings. C. 20. v. 1.

³² The people plowed, and sowed, and had fruits, and pastures, within their walls.

in a state of rest for ages. The Assyrian did not till about seven hundred years before Christ, begin to contend for dominion, and make acquisition of territory: and we may form a judgment, from what he then ³³ gained, of what he was possessed before. The cities Hala, Habor, Haran in Mesopotamia, with Carchemish upon the Euphrates, were his first conquests: to these he added the puny states Ina, Iva, and Sepharvaim upon the same river. He then proceeded to Hamath, Damascus, and other cities of Syria; and at last came to Samaria. The line of conquest points out the rout, which he took; and shews that there were in Mesopotamia numberless little states, independent of Babylon and Nineve, though in their immediate vicinity. Consequently the notion of the extent, dominion, and antiquity of those Monarchies, as delivered by Ctesias and others, is intirely void of truth. The conquests likewise of those Heroes and Demigods, who are made coeval with the supposed foundations of those Monarchies, must be equally groundless. To say the truth, the very personages are ideal, and have been formed out of the titles of the Deity: and the history, with which they are attended, related not to conquest, but to peregrinations of another nature; to Colonies, which went abroad, and settled in the countries mentioned. The Ancients, as I have repeatedly said, have given to a person, what related to a people: and if we make this small allowance, the history will be found in great measure true.

³³ 2 Kings. C. 17. v. 6. and C. 18. v. 11. and v. 34. Isaiah. C. 10. v. 9. C. 37. v. 13.

NINUS and SEMIRAMIS.

HAVING given an account of the mythic heroes of Egypt, I think it necessary to subjoin an history of two others of the like stamp, who have made no less figure in the annals of Babylon and Assyria. The persons, to whom I allude, are Ninus and Semiramis; whose conquests, though they did not extend so far as those above, are yet alike wonderful, and equally groundless. It is said of Ninus, that he was the first king of Assyria: and being a prince of great power, he made war on his neighbours the Babylonians, whom he conquered. He afterwards invaded the Armenians; whose king Baranes, finding himself much inferior to his adversary, diverted his anger by great presents, and a voluntary² submission. The next object of his ambition was Media, which he soon subdued; and getting Phanius, the king of the country, into his hands, together with his wife and seven children, he condemned them all to be crucified. His hopes being greatly raised by this success, he proceeded to reduce all the nations to his obedience between the Tanaïs and the Nile: and in seventeen years he made so great a progress, that, excepting Bactria, all Asia submitted to him as far as the river Indus. In the series of conquered countries Ctesias enumerates Egypt, Phenicia, Coile Syria, Cilicia, Pamphylia, Lycia, Caria, Phrygia, Mysia, Lydia, Cap-

¹ Diodorus Sicul. L. 2. p. 90.

² Diodorus Sicul. L. 2. p. 91.

padocia, and the nations in Pontus, and those near the Tanais. To these are added the Dacians, Hyrcanians, Derbicians, Carmanians, Parthians, with all Persis and Susiana, and the numerous nations upon the Caspian sea. After these notable actions he laid the foundation of the great city Nineve; which by mistake is said to have been built upon the banks of the ³ Euphrates. His last expedition was against the Bactrians: at which time he first saw Semiramis, a woman of uncommon endowments, and great personal charms. He had an army which amounted to seven millions of foot, and two millions of horse, with two hundred thousand chariots with scythes. For the possibility of which circumstances Diodorus tries to account in favour of the historian, from whom he borrows. By the conduct of Semiramis the Bactrians are subdued; and Ninus takes the capital of the country: upon which in return for her services he makes Semiramis his queen. Not long after he dies, leaving only one son by this princess, who was called Ninyas.

The history of Semiramis is variously related by different authors. Some make her a native of Ascalon; and say that she was exposed in the desert, and nourished by pigeons. She was in this situation discovered by a shepherd named Simma. He bred her up, and married her to Menon; whom she deserted for Ninus. During her son's minority she assumed the regal state: and the first work which she undertook, was the interment of her husband. She accordingly buried him with great splendor; and raised over him a

³ Diodorus Sicul. L. i. p. 92.

mound

mound of earth, no less than a mile and a quarter high, and proportionally wide at bottom : after which she built Babylon. This being finished, she made an expedition into Media ; and wherever she came left memorials of her power and munificence. This was effected by erecting vast structures, forming lakes, and laying out gardens of great extent ; particularly in Chaonia and Ecbatana. In short she levelled hills, and raised ⁴ mounds of an immense height, which retained her name for ages. After this she invaded Egypt, and conquered Ethiopia, with the greater part of Libya : and having accomplished her wish, and there being no enemy to cope with her, excepting the people of India, she resolved to direct her forces towards that quarter. She had an army of three millions of foot, five hundred thousand horse, and one hundred thousand chariots. For the passing of rivers, and engaging with the enemy by water, she had procured two thousand ships to be so constructed, as to be taken to pieces for the advantage of carriage : which ships were built in Bactria by experienced persons from Phenicia, Syria, and Cyprus. With these she entered into a naval engagement with Strabrobates king of India ; and at the first encounter sunk a thousand of his ships. Upon this she built a bridge over the river Indus, and penetrated into the heart of the country. Here Strabrobates engaged her ; but being

⁴ *Αυτὴ μὲν ἀπέδεξε το χωματα ἀνα τὸ πεδιον εὐντα αξιοθνητα.* Herod. L. 1. c. 184.

Such *χωματα* were raised by the Amonians in all places where they settled, called *ταφοι*.

Four such were in Troas. *Εισὶ μὲν ἐν λοφοι τετταρες, Ολυμπιοι καλουμεναι* Strabo. L. 10. p. 720. There were such also of the Amazons in Mauritania:

deceived

deceived by the numerous appearance of her elephants at first gave way. For being deficient in those animals she had procured the hides of three thousand black oxen; which being properly sewed, and stuffed with straw, formed an appearance of so many elephants. All this was done so naturally, that the real animals could not stand the sight. But this stratagem being at last discovered, Semiramis was obliged to retreat, after having lost a great part of her ⁵ army. Soon after this she resigned the government to her son Ninus, and died. According to some writers, she was slain by his hand.

The history of Ninus and Semiramis, as here represented, is in great measure founded upon terms, which have been misconstrued; and these fictions have been invented in consequence of the mistakes. Under the character of Semiramis we are certainly to understand a people stiled Semarim, a title assumed by the ancient Babylonians. They were called Semarim from their insignia, which was a dove, expressed Semaramas, of which I shall speak hereafter more at large. It was used as an object of worship; and esteemed the same as Rhea, the mother of the gods: *Ἡ Σεμιραμιν καὶ τὴν Ῥεαν καλεσμένην πᾶς Ἀσσυριοῖς.*

If we take the history of Semiramis, as it is given us by Ctesias and others; nothing can be more inconsistent. Some make her the wife of Ninus: others say that she was his

⁵ She carried back but twenty men, according to Strabo. L. 15. p. 1051.

⁶ Chron. Paschale. P. 36. Semiramis was, we find, Rhea: and Rhea was the same as Cybele, the mother of the Gods: *τὴν Ῥεαν, Κυβέλην, καὶ Κυβην, καὶ Διὸς μητέρα.* Strabo. L. 10. p. 721.

⁷ daughter: and about the time of her birth they vary beyond measure. She is sometimes made cœval with the city Nineve: at other times she is brought down within a few centuries of ⁸ Herodotus. She invades the Babylonians before the city was ⁹ built, from whence they were denominated: and makes sumptuous gardens at Ecbatana. Hence that city is introduced as coëval with Nineve: though, if the least credit may be given to ¹⁰ Herodotus, it was built many ages after by Deïoces the Mede. The city Nineve itself is by Ctesias placed upon the ¹¹ Euphrates; though every other writer agrees, that it lay far to the east, and was situated upon the Tigris. This shews, how little credit is

⁷ Cononis narrationes apud Phot. P. 427.

⁸ Herodot. L. i. c. 134. five ages (*πενταί*) before Nitocris the mother of Labynitus, whom Cyrus conquered.

It may be worth while to observe the different opinions of authors about the time, when Semiramis is supposed to have lived.

	Years.
According to Syncellus she lived before Christ	2177
Petavius makes the term	2060
Helvicus	2248
Eusebius	1984
Mr. Jackson	1964
Abp. Usher	1215
Philo Biblius from Sanchoniathon (apud Euseb. Præp. Evang. L. i. p. 31.) about	1200
Herodotus about	713

What credit can be given to the history of a person, the time of whose life cannot be ascertained within 1535 years? for so great is the difference of the extremes in the numbers above given.

See Dionys. Perieg. Schol. in V. 1006.

⁹ Diodorus Sicul. L. i. p. 90.

¹⁰ Herodotus. L. i. c. 98.

¹¹ Diodorus Sicul. L. i. p. 92.

to be paid to Ctesias. The whole account of the fleet of ships built in Bactria, and carried upon camels to the Indus, is a childish forgery. How can we suppose, that there were no woods to construct such vessels, but in the most inland regions of Asia? The story of the fictitious elephants, made out of the hides of black oxen, which put to flight the real elephants, is another silly fable. Megasthenes, who wrote of India, would not allow that Semiramis was ever in those ¹² parts. Arrian seems to speak of it as a groundless ¹³ surmise. Her building of Babylon was by ¹⁴ Berofus treated as a fable. Herennius Philo maintained, that it was built by a son of Belus the wise, two thousand years before her ¹⁵ birth. Suidas says, that she called Nineve ¹⁶ Babylon: so uncertain is every circumstance about this Heroine. She is supposed to have sent to Cyprus, and Phenicia, for artists to construct, and manage the ships abovementioned; as if there had been people in those parts famous for navigation before the foundation of Nineve. They sometimes give to Semiramis herself the merit of building the ¹⁷ first ship; and likewise the invention of weaving cotton: and another invention more extraordinary, which was that of emasculating ¹⁸ men, that they might be guardians, and overseers in her service. Yet it is said of her, that she took a man to her

¹² Strabo. L. 15. p. 1007.

¹³ Arrian. Hist. Ind. P. 318.

¹⁴ Josephus cont. Ap. L. 1; c. 19. p. 451.

¹⁵ Steph. Byzant. Βαβυλων.

¹⁶ Suidas: Σεμιραμις.

¹⁷ Pliny. L. 7. p. 417.

¹⁸ Semiramis teneros mares castravit omnium prima. Marcellinus. L. 14. c. 6.

bed every night, whom she put to death in the morning. How can it be imagined, if she was a woman of such unbridled ¹⁹ lust, that she would admit such spies upon her actions? We may as well suppose, that a felon would forge his own gyves, and construct his own prison. Claudian thinks, that she did it to conceal her own sex, by having a set of beardless people about her.

²⁰ Seu prima Semiramis astu

Affyriis mentita virum, ne vocis acutæ
Mollities, levesque genæ se prodere possent,
Hos sibi junxisset socios : seu Parthica ferro
Luxuries nasci vetuit lanuginis umbram ;
Servatosque diu puerili flore coegit

Arte retardatam Veneri fervire juventam.

In respect to Semiramis I do not see how this expedient could avail. She might just as well have dressed up her maids in mens clothes, and with less trouble. In short the whole of these histories in their common acceptation is to the last degree absurd, and improbable : but if we make use of an expedient, which I have often recommended, and for a person substitute a people, we shall find, when it is stripped of its false colouring, that there is much truth in the narration.

It was a common mode of expression to call a tribe or family by the name of its founder : and a nation by the head of the line. People are often spoken of collectively in the singular under such a patronymic. Hence we read

¹⁹ Σεμιραμὶς λαγνὸς γυνή, καὶ μαιφάνος. Athenag. Legatio. P. 307.

²⁰ Claudian. in Eutrop. L. i. v. 339.

in Scripture, that Israel abode in tents; that Judah was put to the worst in battle; that Dan abode in ships; and Asher remained on the sea-coast. The same manner of speaking undoubtedly prevailed both in Egypt, and in other countries: and Chus must have been often put for the Cuthites, or Cuseans; Amon for the Amonians; and Assur, or the Assyrian, for the people of Assyria. Hence, when it was said, that the Ninevite performed any great action, it has been ascribed to a person Ninus, the supposed founder of Nineve. And as none of the Assyrian conquests were antecedent to Pul, and Assur Adon, writers have been guilty of an unpardonable anticipation, in ascribing those conquests to the first king of the country. A like anticipation, amounting to a great many centuries, is to be found in the annals of the Babylonians. Every thing that was done in later times, has been attributed to Belus, Semiramis, and other imaginary princes, who are represented as the founders of the kingdom. We may, I think, be assured, that under the character of Ninus, and Ninyas, we are to understand the Ninevites; as by Semiramis is meant a people called Samarim: and the great actions of these two nations are in the histories of these personages recorded. But writers have rendered the account inconsistent, by limiting, what was an historical series of many ages, to the life of a single person. The Ninevites and Samarim did perform all that is attributed to Semiramis, and Ninus. They did conquer the Medes, and Bactrians; and extended their dominions westward as far as Phrygia, and the river Tanais, and to the Southward as far as Arabia, and Egypt. But these events

3
were

were many ages after the foundation of the two kingdoms. They began under Pul of Nineve; and were carried on by Affur Adon, Salmanassur, Sennacherib, and other of his successors. Nineve was at last ruined, and the kingdom of Assyria was united with that of ²¹ Babylonia. This is probably alluded to in the supposed marriage of Semiramis and Ninus. Then it was, that the Samarim performed the great works attributed to them. For exclusive of what was performed at Babylon; *There are, says ²² Strabo, almost over the face of the whole earth, vast ²³ mounds of earth, and walls, and ramparts, attributed to Semiramis; and in these are subterraneous passages of communication, and tanks for water, with staircases of stone. There are also vast canals to divert the course of rivers, and lakes to receive them; together with highways and bridges of a wonderful structure.* They built the famous terraces at ²⁴ Babylon; and those beautiful gardens at Egbatana, after that city had fallen into their hands. To them was owing that cruel device of emasculating their slaves, that their numerous wives, and concubines might be more securely guarded: an invention,

²¹ This is the reason that we find these kingdoms so often confounded, and the Babylonians continually spoken of as Assyrians, and sometimes as Persians. Βαβυλων Περσικη πολις. Steph. Byz.

²² Strabo. L. 16. p. 1071.

²³ These mounds were high altars, upon which they sacrificed to the Sun. By Ctesias they are supposed to have been the tombs of her lovers, whom she buried alive. Syncellus. P. 64.

²⁴ They built Babylon itself; which by Eupolemus was said to have been the work of Belus, and the Giants. Euseb. Præp. L. 9. c. 17. p. 418. Quint. Curt. L. 5. c. 1. Abydenus apud Euseb. Præp. L. 9. c. 15. Syncellus. P. 44.

which cannot consistently be attributed to a woman. They found out the art of weaving cotton: which discovery has by some been assigned to those of their family, who went into Egypt: for there were Samarim here too. In consequence of this, the invention has been attributed to a Semiramis, who is here represented as a man, and a king of the country: at least it is referred to his reign. ²⁵ *Ἐπὶ τε Σεμιράμεως βασιλεως Αἰγυπτίων τὰ βύσσινά ἱματὰ εὐρησθαι ἰσχυροσιν.* The Samarim of Egypt and Babylonia, were of the same family, the sons of Chus. They came and settled among the Mizraim, under the name of the shepherds, of whose history I have often spoken. The reason of their being called Semarim, and Samarim, I shall hereafter disclose, together with the purport of the name, and the history, with which it is attended.

Z O R O A S T E R.

THE celebrated Zoroaster seems to have been a personage as much mistaken, as any, who have preceded. The ancients, who treated of him, have described him in the same foreign light, as they have represented Perseus, Dionusus, and Osiris. They have formed a character, which by length of time has been separated, and estranged, from the person, to whom it originally belonged. And as among the ancients, there was not a proper uniformity observed in the appropriation of terms, we shall find more persons than one spoken of under the character of Zoroaster:

²⁵ Clemens Alexand. Strom. L. i. p. 364;

though

though there was one principal, to whom it more truly related. It will be found, that not only the person originally recorded, and revered; but others, by whom the rites were instituted and propagated, and by whom they were in after-times renewed, have been mentioned under this title: Priests being often denominated from the Deity, whom they served.

Of men, stiled Zoroaster, the first was a deified personage, revered by some of his posterity, whose worship was stiled *Magia*, and the professors of it *Magi*. His history is therefore to be looked for among the accounts transmitted by the ancient Babylonians, and Chaldeans. They were the first people stiled *Magi*; and the institutors of those rites, which related to Zoroaster. From them this worship was imparted to the Persians, who likewise had their *Magi*. And when the Babylonians sunk into a more complicated idolatry, the Persians, who succeeded to the sovereignty of Asia, renewed under their Princes, and particularly under Darius the son of Hytaspes, these rites, which had been in a great degree effaced, and forgotten. That king was devoted to the religion stiled *Magia*²⁶; and looked upon it, as one of his most honourable titles, to be called a professor of those doctrines. The Persians were originally named *Persians*, from the Deity *Perez*, or *Parez* the Sun; whom they also worshiped under the title of ²⁷ *Zor-After*. They were at dif-

²⁶ He ordered it to be inscribed upon his tomb, *ὅτι καὶ Μαγικῶν γενοίτο διδασκαλός*. Porph. de Abstin. L. 4. p. 399.

²⁷ By Zoroaster was denoted both the Deity, and also his priest. It was a name conferred upon many personages.

ferent

ferent æras greatly distressed and persecuted, especially upon the death of their last king Yesdegerd. Upon this account they retired into Gedrosia, and India; where people of the same family had for ages resided. They carried with them some shattered memorials of their religion in writing, from whence the Sadder, Shaster, Vedam, and Zandavasta were compiled. These memorials seem to have been taken from ancient symbols ill understood; and all that remains of them consists of extravagant allegories, and fables, of which but little now can be deciphered. Upon these traditions the religion of the Brahmins, and Perses, is founded.

The person, who is supposed to have first formed a code of institutes for this people, is said to have been one of the Magi, named Zerdusht. I mention this, because Hyde, and other learned men, have imagined this Zerdusht to have been the ancient Zoroaster. They have gone so far as to suppose the two names to have been the ²⁸ same; between which I can scarce descry any resemblance. There seem to have been many persons stiled Zoroaster: so that if the name had casually retained any affinity; or if it had been literally the same, yet it would not follow, that this Persian and Indian Theologist was the person, of whom antiquity speaks so loudly. We read of persons of this name in different parts of the world, who were all of them Magi, or Priests, and denominated from the rites of Zoroaster, which they followed. Suidas mentions a Zoroaster, whom he stiles an Assyrian; and another whom he calls *Πετρο-Μηδης*, Perso-

²⁸ Zerdûst, seu, ut semel cum vocali damna scriptum vidi, Zordush't, idem est, qui Græcis sonat *Ζωροάστρης*. Hyde Relig. Vet. Persar. 1C. 24. p. 312.

Medes: and describes them both as great in science. There was a Zoroaster Proconnefius, in the time of Xerxes, spoken of by ²⁹ Pliny. Arnobius mentions Zoroastres Bactrianus: and Zoroastres Zostriani nepos ³⁰ Armenius. Clemens Alexandrinus takes notice of Zoroaster ³¹ Medus, who is probably the same as the Perso-Medes of Suidas. Zoroastres Armenius is likewise mentioned by him, but is stiled the son of ³² Armenius, and a Pamphylian. It is said of him that he had a renewal of life: and that during the term that he was in a state of death, he learned many things of the Gods. This was a piece of mythology, which I imagine did not relate to the Pamphylian Magus, but to the head of all the Magi, who was revered and worshipped by them. There was another stiled a Persian, whom Pythagoras is said to have ³³ visited. Justin takes notice of the Bactrian ³⁴ Zoroaster, whom he places in the time of Ninus. He is also mentioned by ³⁵ Cephalion, who speaks of his birth, and the birth of Semiramis (*γενεσιν Σεμιραμews και Ζωροαστηs Μαγw*), as of the same date. The natives of India have a notion of a Zoroaster, who was of Chinese original, as we are informed by ³⁶ Hyde. This learned man supposes all these

²⁹ L. 30. c. 1. p. 523.

³⁰ Arnobius. L. 1. p. 31.

³¹ Clemens. L. 1. p. 399.

³² Clemens. L. 5. p. 711. *Ταδε συνεγραψεν Ζωροαστηs ο Αρμενις το γενος Παμφυλος. κλ. Εν αδη γενομενος εδαν παρα Θεωρ.*

³³ Clemens. L. 1. p. 357. Apuleius Florid. C. 15. p. 795, mentions a Zoroaster after the reign of Cambyfes.

³⁴ Justin. L. 1. c. 1.

³⁵ Syncellus. P. 167.

³⁶ P. 315. It is also taken notice of by Huetius. *Sinam recentiores Persæ apud Indos degentes faciunt (Zoroastrem).* D. E. Prop. 4. P. 89.

personages, the Mede, the Medo-Perfic, the Proconnesian, the Bactrian, the Pamphylian, &c. to have been one, and the same. This is very wonderful; as they are by their history apparently different. He moreover adds, that however people may differ about the origin of this person, yet all are unanimous about the time, when he ³⁷ lived. To see that these could not all be the same person, we need only to cast our eye back upon the evidence, which has been collected above: and it will be equally certain, that they could not be all of the same æra. There are many specified in history; but we may perceive, that there was one person more ancient, and celebrated than the rest; whose history has been confounded with that of others, who came after him. This is a circumstance, which has been observed by ³⁸ many: but this ingenious writer unfortunately opposes all, who have written upon the subject; however determinately they may have expressed themselves. ³⁹ *At quicquid dixerint, ille (Zoroaster) fuit tantum unus, isque tempore Darii Hytaspis: nec ejus nomine plures unquam extitere.* It is to be observed, that the person, whom he styles Zoroaster, was one Zerduht. He lived, it seems, in the reign of Darius, the father of Xerxes; which was about the time of

³⁷ Sed haud mirum est, si Europæi hoc modo dissentiant de homine peregrino, cum illius populares orientales etiam de ejus prosapia dubitent. At de ejus tempore concordant omnes, unum tantum constituentes Zoroastrem, eumque in eodem seculo ponentes. P. 315.

³⁸ Plures autem fuere Zoroastres ut satis constat. Gronovius in Marcellinum. L. 23. p. 288. Arnobius and Clemens mention more than one. Stanley reckons up six. See Chaldaic Philosophy.

³⁹ P. 312.

the battle of Marathon: consequently not a century before the birth of Eudoxus, Xenophon, and Plato. We have therefore no authority to suppose ³⁰ this Zerdusht to have been the famous Zoroaster. He was apparently the renewer of the Sabian rites: and we may be assured, that he could not be the person so celebrated by the ancients, who was referred to the first ages. Hyde asserts, that all writers agree about the time, when Zoroaster made his appearance: and he places him, as we have seen above, in the reign of Darius. But Xanthus Lydius made him above ³¹ six hundred years prior. And ³² Suidas from some anonymous author places him five hundred years before the war of Troy. Hermodorus Platonius went much farther, and made him five thousand years before that ³³ æra. Hermippus, who professedly wrote of his doctrines, supposed him to have been of the same ³⁴ antiquity. Plutarch also ³⁵ concurs, and allows him five thousand years before that war. Eudoxus, who was a consummate philosopher, and a great traveller, supposed him to have flourished six thousand years before

³⁰ Zoroaster may have been called Zerdusht, and Zertoost: but he was not Zerdusht the son of Gustasp, who is supposed to have lived during the Persian Monarchy. Said Ebn. Batrick styles him Zorodasht, but places him in the time of Nahor, the father of Terah, before the days of Abraham. Vol. 1. p. 63.

³¹ Diogenes Laert. Proœm. P. 3.

³² Πρὸ τῶν Τρωικῶν ἐτεσι φ' Ζωροαστρῆς.

³³ Leartius Proœm. P. 3.

³⁴ Pliny. L. 30. c. 1.

³⁵ Ζωροαστρῆς ὁ Μαγός, ὃν πεντακισχίλις ἐτεσιν τῶν Τρωικῶν γεγονέναι πρὸς ἑνὸς ἱστοροῦσιν. Isis et Osir P. 369.

the death of ³⁶ Plato. Moses ³⁷ Chorenensis, and ³⁸ Cephalion, make him only contemporary with Ninus, and Semiramis: but even this removes him very far from the reign of Darius. Pliny goes beyond them all; and places him many thousand years before Moses. ³⁹ Est et alia Magices factio, a Mose, et Jamne, et Lotapea Judæis pendens: sed multis millibus annorum post Zoroastrem. The numbers in all these authors, are extravagant: but so much we may learn from them, that they relate to a person of the highest antiquity. And the purport of the original writers, from whence the Grecians borrowed their evidence, was undoubtedly to shew, that the person spoken of lived at the extent of time; at the commencement of all historical data. No fact, no memorial upon record, is placed so high, as they have carried this personage. Had Zoroaster been no earlier than Darius, Eudoxus would never have advanced him to this degree of antiquity. This writer was at the same distance from Darius, as Plato, of whom he speaks: and it is not to be believed, that he could be so ignorant, as not to distinguish between a century, and six thousand years. Agathias indeed mentions, that some of the Persians had a notion, that he flourished in the time of one Hytaspes; but he confesses, that who the Hytaspes was, and at what time he lived, was ⁴⁰ uncertain. Aristotle wrote not long after

³⁶ Zoroastrem hunc sex millibus annorum ante Platonis mortem. Pliny. L. 30. C. 1.

³⁷ P. 16. and P. 47.

³⁸ Euseb. Chron. P. 32. Syncellus. P. 167.

³⁹ Pliny. L. 30. c. 1. p. 524.

⁴⁰ Οὐκ εἶναι μάθην ποτερον Δαρείου πατρὸς, εἴτε καὶ ἄλλος ἢ λ. He owns, that he

after Eudoxus, when the history of the Persians was more known to the Grecians, and he allots the same number of years between Zoroaster and Plato, as had been ⁴¹ before given. These accounts are for the most part carried too far; but at the same time, they fully ascertain the high antiquity of this person, whose æra is in question. It is plain that these writers in general extend the time of his life to the æra of the world, according to their estimation; and make it prior to Inachus, and Phoroneus, and Ægialeus of Sicyon.

Huetius takes notice of the various accounts in respect to his country. ⁴² Zoroastrem nunc Persam, nunc Medum ponit Clemens Alexandrinus; Persomedum Suidas; plerique Bactrianum; alii Æthiopem, quos inter ait Arnobius ex Æthiopiâ interiore per igneam Zonam venisse Zoroastrem. In short they have supposed a Zoroaster, wherever there was a Zoroastrian: that is, wherever the religion of the Magi was adopted, or revived. Many were called after him: but who among men was the Prototype can only be found out by diligently collating the histories, which have been transmitted. I mention *among men*; for the title originally belonged to the Sun; but was metaphorically bestowed upon sacred and enlightened personages. Some have thought that the person alluded to was Ham. He has by others been taken for Chus, also for Mizraim, and ⁴³ Nimrod: and by Huetius for Moses. It may be worth while to consider the

he could not find out, when Zoroaster lived. Ὅπηνυκα μὲν (ὁ Ζωροάστρης) ἡγήμασε τὴν ἀρχὴν, καὶ τὰς νόμους ἐβέτο, οὐκ ἐνεστὶ σαφὺς διαγινώσκειν. L. 2. p. 62.

⁴¹ Pliny. L. 30. c. 1.

⁴² Huetii Demons. Evan. Prop. 4. p. 88. 89.

⁴³ See Huetius ibid.

primitive character, as given by different writers. He was esteemed the first observer of the heavens; and it is said that the ancient Babylonians received their knowledge in Astronomy from him: which was afterwards revived under Ostanes; and from them it was derived to the ⁴⁴ Egyptians, and to the Greeks. Zoroaster was looked upon as the head of all those, who are supposed to have followed his ⁴⁵ institutes: consequently he must have been prior to the Magi, and Magia, the priests, and worship, which were derived from him. Of what antiquity they were may be learned from Aristotle. ⁴⁶ *Ἀριστοτέλης δ' ἐν πρώτῳ περὶ φιλοσοφίας (τὰς Μαγίας) καὶ πρεσβύτερος εἶναι τῶν Αἰγυπτίων.* *The Magi, according to Aristotle, were prior even to the Egyptians:* and with the antiquity of the Egyptians, we are well acquainted. Plato styles him the son of ⁴⁷ Oromazes, who was the chief Deity of the Persians: and it is said of him that he laughed upon the day, on which he was ⁴⁸ born. By this I imagine, that something fortunate was supposed to be portended: some indication, that the child would prove a blessing to the world. In his childhood he is said to have been under the care of ⁴⁹ Azonaces: which I should imagine was a name of

⁴⁴ Ἀστρονομίαν πρῶτοι Βαβυλωνιοὶ εφεύρον διὰ Ζωροάστρα, μετ' οὗ Ὀτάνης — καὶ ὧν Αἰγυπτίοι καὶ Ἕλληνες ἐδέξαντο. Anon. apud Suidam. Ἀστρ. κ.

⁴⁵ Primus dicitur magicas artes invenisse. Justin. L. 1. c. 1.

⁴⁶ Diog. Laertius Proœm. P. 6.

⁴⁷ Τὴν Μαγείαν τὴν Ζωροάστρα τὸ Ὀρομαζδ. Plato in Alcibiade. L. 1. p. 122. Agathias calls him the son of Oromasdes. L. 2. p. 62.

⁴⁸ Pliny. L. 7. c. 16. Risit eodem, quo natus est, die. See Lord's account of the modern Perses in India. C. 3. It is by them said, that he laughed as soon as he came into the world.

⁴⁹ Hermippus apud Plinium. L. 30. c. 1.

the chief Deity Oromazes, his reputed father. He was in process of time greatly enriched with knowledge, and became in high repute for his ⁵⁰ piety, and justice. He first sacrificed to the Gods, and taught men to do the ⁵¹ same. He like wise instructed them in science, for which he was greatly ⁵² famed: and was the first, who gave them laws. The Babylonians seem to have referred to him every thing, which by the Egyptians was attributed to Thoth and Hermes. He had the title of ⁵³ Zarades, which signifies the Lord of light, and is equivalent to Orus, Oromanes, and Osiris. It was sometimes expressed ⁵⁴ Zar-Atis, and supposed to belong to a feminine Deity of the Persians. Moses Chorenensis styles him ⁵⁵ Zarovanus, and speaks of him as the father of the Gods. Plutarch would insinuate, that he was author of the doctrine, embraced afterwards by the Manicheans, concerning two prevailing principles, the one good, and the other evil ⁵⁶: the former of these was named Oromazes, the latter Areimanius. But these notions were of late ⁵⁷ date, in comparison of the antiquity which is attributed

⁵⁰ Dio. Chrysostom. Oratio Borysthenica. 38. Fol. 448. Euseb. Præp. L. 1. p. 42. See also Agathias above.

⁵¹ Θυσίᾳ εὐκταῖα καὶ χαρίστηρια. Plutarch. Is. et Osir. P. 369.

⁵² Primus dicitur artes magicas invenisse, et mundi principia, siderumque motus diligentissime spectasse. Justin. L. 1. c. 1.

⁵³ Ζαραδης διπτη γὰρ ἐπ' αὐτῷ ἐπωνυμία. Agath. L. 2. p. 62.

⁵⁴ Ζαρητι, Αρτεμις, Περσαι. Hesych.

Zar-Ades signifies the Lord of light: Zar-Atis and Atish, the Lord of fire.

⁵⁵ L. 1. c. 5. p. 16. Of the title Zar-Ovanus, I shall treat hereafter.

⁵⁶ Plutarch. Is. et Osiris. P. 369.

⁵⁷ See Agathias. L. 2. p. 62.

to ⁵⁸ Zoroaster. If we might credit what was delivered in the writings transmitted under his name, which were probably composed by some of the later Magi, they would afford us a much higher notion of his doctrines. Or if the account given by Oftanes were genuine, it would prove, that there had been a true notion of the Deity transmitted from ⁵⁹ Zoroaster, and kept up by the Magi, when the rest of the gentile world was in darkness. But this was by no means true. It is said of Zoroaster, that he had a renewal of ⁶⁰ life: for I apply to the original person of the name, what was attributed to the Magus of Pamphylia: and it is related of him, that while he was in the intermediate state of death, he was instructed by the ⁶¹ Gods. Some speak of his retiring to a mountain of Armenia, where he had an intercourse with the ⁶² Deity: and when the mountain burned with fire, he was preserved unhurt. The place to which he retired, according to the Persian writers, was in the region called ⁶³ Adarbain; where in aftertimes was the greatest Puratheion in Asia. This region was in Armenia: and some make him to have been born in the same country, upon one

⁵⁸ Plutarch says, that Zoroaster lived five thousand years before the Trojan war. Plutarch above.

⁵⁹ Οὗτος (ὁ Θεός) ἐστὶν ὁ πρῶτος, ἀφθαρτος, αἰδῖος, ἀγένητος, ἀμερῆς, ἀνέμοιοτατος, ἡνιοχὸς πάντος καλῆς, ἀδωροδοκῆτος, ἀγαθὸν ἀγαθώτατος, φρονιμῶν φρονιμώτατος. Ἐστὶ δὲ καὶ πατὴρ εὐνομίας, καὶ δικαιοσύνης, αὐτοδίδακτος, φυσικός, καὶ τέλειος, καὶ σέφος, καὶ ἱερῶν φυσικῆ μόνος ἐνρετής. Euseb. P. E. L. i. p. 42.

⁶⁰ Clemens. L. 5. p. 711.

⁶¹ Ἐν αἵδῃ γενομένος ἐδάην παρὰ Θεῶν. Ibid.

⁶² Dion. Chrysostom. Oratio Borysthenica. P. 448.

⁶³ Hyde. P. 312.

of the Gordiæan ⁶⁴ mountains. Here it was, that he first instituted sacrifices, and gave laws to his followers; which laws are supposed to be contained in the sacred book named Zandavasta. To him has been attributed the invention of Magic; which notion has arisen from a misapplication of terms. The Magi were priests, and they called religion in general Magia. They, and their rites, grew into disrepute; in consequence of which they were by the Greeks called ἀπατεῶνες, φαρμακευταί: jugglers, and conjurers. But the Persians of old, esteemed them very highly. ⁶⁵ Μαγον, τον θεοσεβη, και θεολογον, και ιερεα, οι Περσαι ετως λεγουσιν. *By a Magus, the Persians understand a sacred person, a professor of theology, and a Priest.* Παρα Περσαις ⁶⁶ Μαγοι οι φιλοσοφοι, και θεοφιλοι. *Among the Persians, the Magi are persons addicted to philosophy, and to the worship of the Deity.* ⁶⁷ Dion. Chrysostom, and Porphyry speak to the same purpose. By Zoroaster being the author of Magia, is meant, that he was the first promoter of religious rites, and the instructor of men in their duty to God. The war of Ninus with Zoroaster of Bactria relates probably to some hostilities carried

⁶⁴ Abulpheda. Vol. 3. p. 58. See Hyde. P. 312:

⁶⁵ Hesych. Μαγοι.

⁶⁶ Suidas. Μαγοι.

⁶⁷ Oratio Borysthen. P. 449.

Μαγοι, οι περι το θειον σφοι. Porph. de Abst. L. 4. p. 398.

Apuleius styles Magia—Diis immortalibus acceptam, colendi eos ac venerandi pergnaram, piam scilicet et diviniscientem, jam inde a Zoroastre Oromazi, nobili Cælitum antistite. Apol. 1. P. 447. so it should be read. See Apuleii Florida. C. 15. p. 793. l. 3.

Τους δε Μαγους περι τε θεραπειας θεων διατριβειν κλ. Cleitarchus apud Laetium. Proœm. P. 5.

on between the Ninevites of Assyria, and the Bactrians, who had embraced the Zoroastrian rites. Their priest, or prince, for they were of old the same, was named ⁶⁸ Oxuartes; but from his office had the title of Zoroaster; which was properly the name of the Sun, whom he adored. This religion began in Chaldea; and it is expressly said of this Bactrian king, that he borrowed the knowledge of it from that country, and added to it largely. ⁶⁹ *Cujus scientiæ sæculis priscis multa ex Chaldæorum arcanis Bactrianus addidit Zoroastres.* When the Persians gained the empire in Asia, they renewed these rites, and doctrines. ⁷⁰ *Multa deinde (addidit) Hytaspes Rex prudentissimus, Darii pater.* These rites were idolatrous; yet not so totally depraved, and gross, as those of other nations. They were introduced by Chus; at least by the Cuthites: one branch of whom were the Persians, or Persians. The Cuthites of Chaldea were the original Magi, and they gave to Chus the title of Zoroaster Magus, as being the first of the order. Hence the account given by Gregorius Turonensis is in a great degree true. ⁷¹ *Primo-geniti Cham filii Noë fuit Chus. Hic ad Persas transit, quem Persæ vocitavere Zoroastrem.* Chus, we find, was called by this title; and from him the religion stiled Magia passed to the Persians. But titles, as I have shewn, were not always determinately appropriated: nor was Chus the original person, who was called Zoroaster. There was ano-

⁶⁸ Diodorus Sic. L. 2. p. 94.

⁶⁹ Marcellinus. L. 23. p. 288.

⁷⁰ Ibidem. It should be *Regis prudentissimi*; for Hytaspes was no king.

⁷¹ *Rerum Franc. L. 1.* He adds, *Ab hoc etiam ignem adorare consueti, ipsum divinitus igne consumptum, ut Deum colunt.*

ther beyond him, who was the first deified mortal, and the prototype in this worship. To whom I allude, may, I think, be known from the history given above. It will not fail of being rendered very clear in the course of my procedure.

The purport of the term Zoroaster is said by ⁷² the Author of the Recognitions, and by others, to be *the living star*: and they speak of it, as if it were of Grecian etymology, and from the words ζῶον, and ἀστήρ. It is certainly compounded of After, which among many nations signified a star. But, in respect to the former term, as the object of the Persian and Chaldaic worship was the Sun, and most of their titles were derived from thence; we may be pretty certain, that by Zoro-After was meant Sol Asterius. Zor, Sor, Sur, Sehor, among the Amonians always related to the Sun. Eusebius says, that Osiris was esteemed the same as Dionusus, and the Sun: and that he was called ⁷³ Surius. The region of Syria was hence denominated Συρία; and is at this day called Souria, from Sur, and Sehor, the Sun. The Dea Syria at Hierapolis was properly Dea Solaris. In consequence of the Sun's being called Sor, and Sur, we find that his temple is often mentioned under the name of ⁷⁴ Beth-

⁷² Ἀστὲρον ζῶον. Clemens Recognit. L. 4. c. 28. p. 546. Greg. Turonensis supra. Some have interpreted the name ἀστὲροθυμία.

⁷³ Προσαγορευεσθαι καὶ Συρίον. Pr. Evan. L. 1. p. 27. Some would change it to Σερίον: but they are both of the same purport; and indeed the same term differently expressed. Persæ Συρη Deum vocant. Lilius Gyrald. Synt. 1. p. 5.

⁷⁴ Joshua. C. 15. v. 58.

Sur, and ⁷⁵ Beth-Sura, which Josephus renders ⁷⁶ Βηθ-Σαρε. It was also called Beth-Sor, and Beth-Soron, as we learn from ⁷⁷ Eusebius, and ⁷⁸ Jerome. That Suria was not merely a provincial title is plain from the Suria Dea being worshiped at Erix in ⁷⁹ Sicily; and from an inscription to her at ⁸⁰ Rome. She was worshiped under the same title in Britain, as we may infer from an Inscription at Sir Robert Cotton's of Connington in Cambridgeshire.

⁸¹ DE Æ SUR I Æ
SUB CALPURNIO
LEG. AUG. &c.

Syria is called Sour, and Souristan, at this day.

The Grecians therefore were wrong in their etymology; and we may trace the origin of their mistake, when they supposed the meaning of Zoroaster to have been *vivens astrum*. I have mentioned, that both Zon and ⁸² Zoan signified the Sun: and the term Zor had the same meaning. In consequence of this, when the Grecians were told that Zor-After was the same as Zoan-After, they by an uniform

⁷⁵ 1 Maccab. C. 4. v. 61. called Beth-Zur. 2 Chron. C. 11. v. 7. There was an ancient city Sour, in Syria near Sidon. Judith. C. 2. v. 28. it retains its name at this day.

⁷⁶ Βηθσαρε. Antiq. L. 8. c. 10.

The Sun was termed Schor, by the sons of Ham, rendered Sour, Surius, Σειριος, by other nations.

Σειριος, ὁ ἥλιος. Hesych. Σειριος ὀνομα αἰθερος, ἢ ὁ ἥλιος. Phavorinus.

⁷⁷ Βεθσαρε — ἐστὶ τὴν κωμὴν Βεθσορων. In Onomastico.

⁷⁸ Bethsur est hodie Bethsoron. In locis Hebræis.

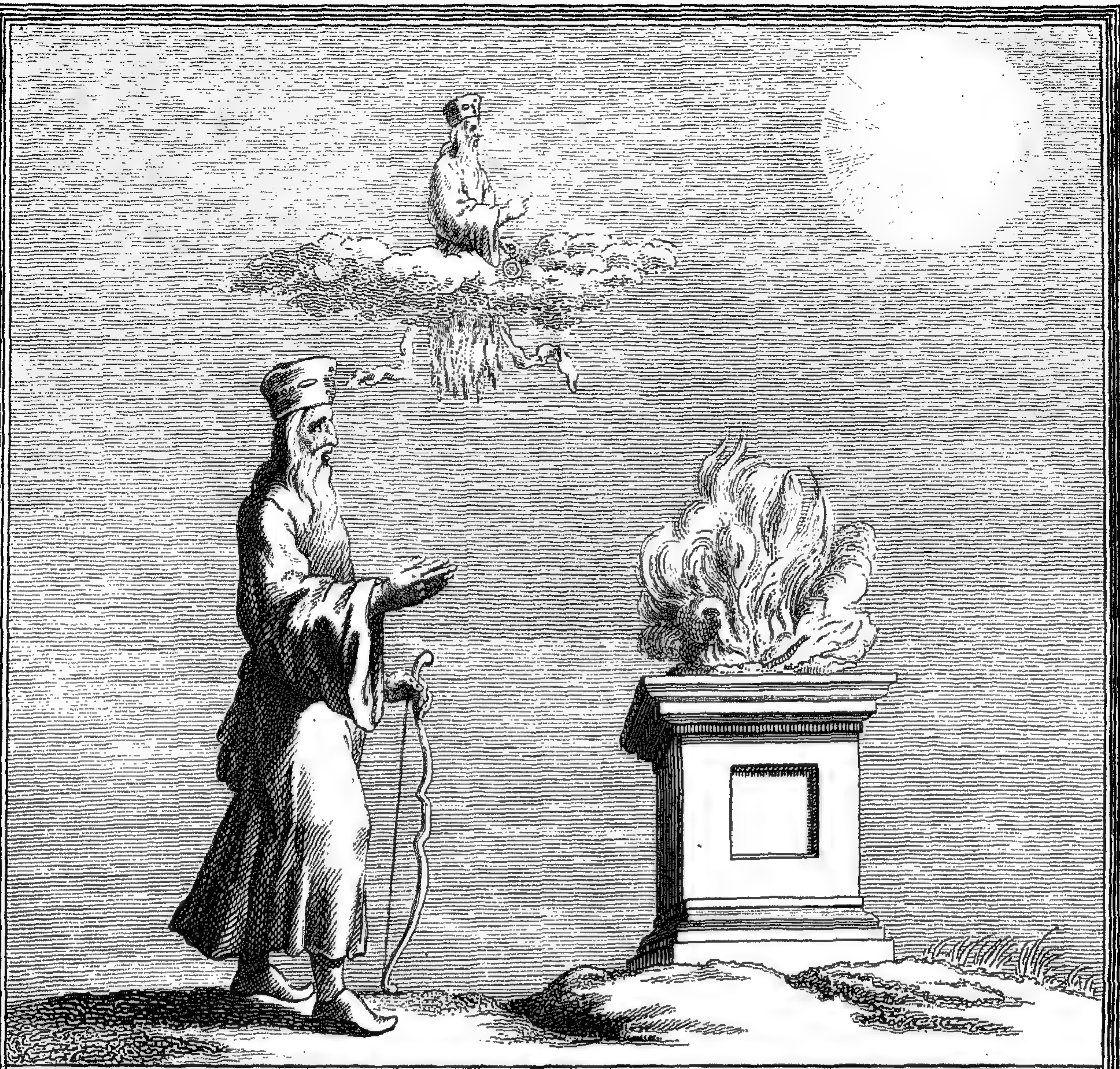
⁷⁹ Lilius Gyraldus Syntag. 13. P. 402.

⁸⁰ Jovi. O. M. et Deæ Suria: Gruter. P. 5. n. 1.

D. M. S Y R I Æ sacrum. Patinus. P. 183.

⁸¹ Apud Brigantas in Northumbriâ. Camden's Britannia. P. 1071.

⁸² See Radicals. P. 35. of Zon.



D E U S

A Z O N P E R S I C U S .

mode of mistake expressed the latter ζωον; and interpreted Zoroaster ασερα ζωον. But Zoan signified the Sun. The city Zoan in Egypt was Heliopolis; and the land of Zoan the Heliopolitan nome. Both Zoan-After, and Zor-After, signified Sol Asterius. The God Menes was worshiped under the symbol of a bull; and oftentimes under the symbol of a bull, and a man. Hence we read of Meno-Taur, and of Taur-Men, in Crete, Sicily, and other places. The same person was also stiled simply⁸³ Taurus, from the emblem under which he was represented. This Taurus was also called After, and Asterius, as we learn from⁸⁴ Lycophron, and his Scholiast. 'Ο Ασηριος οὗτος ἐστὶν ὁ καὶ Μινωταυρος. *By Asterius is signified the same person as the Minotaur.* This Taur-After is exactly analogous to⁸⁵ Zor-After above. It was the same emblem as the Mneuis, or sacred bull of Egypt; which was described with a star between his horns. Upon some of the⁸⁶ entablatures at Naki Rustan, supposed to have been the ancient Persepolis, we find the Sun to be described under the appearance of a bright⁸⁷ star: and nothing can better explain the history there represented, than the account given of Zoroaster. He was the reputed son of Oromazes, the chief Deity; and his principal instructor was

⁸³ Chron. Paschale. P. 43. Servius upon Virg. Æneid. L. 6. v. 14.

⁸⁴ Lycophron. V. 1301.

⁸⁵ Zor and Taur among the Amonians had sometimes the same meaning.

⁸⁶ See the engraving of the Mneuis, called by Herodotus the bull of Mycerinus. Herod. L. 2. c. 130. Editio Wesseling. et Gronov.

⁸⁷ See the Plates annexed, which are copied from Kämpfer's Amœnitates Exoticæ. P. 312. Le Bruyn. Plate 158. Hyde. Relig. Vet. Pers. Tab. 6. See also Plate 2. and Plate 4. 5. Vol. 1. of this work. They were all originally taken from the noble ruins at Istachar, and Naki Rustan in Persia.

Azonaces, the same person under a different title. He is spoken of as one greatly beloved by heaven: and it is mentioned of him, that he longed very much to see the Deity, which at his importunity was granted to him. This interview however was not effected by his own corporeal eyes, but by the mediation of an ⁸⁸ angel. Through this medium the vision was performed: and he obtained a view of the Deity surrounded with light. The angel, through whose intervention this favour was imparted, seems to have been one of those stiled Zoni, and ⁸⁹ Azoni. All the vestments of the priests, and those, in which they used to apparel their Deities, had sacred names, taken from terms in their worship. Such were Camisc, Candys, Camia, Cidaris, Mitra, Zona, and the like. The last was a sacred fillet, or girdle, which they esteemed an emblem of the orbit described by Zon, the Sun. They either represented their Gods, as girded round with a serpent, which was an emblem of the same meaning; or else with this bandage, denominated ⁹⁰ Zona. They seem to have been secondary Deities, who were called Zoni and ⁹¹ Azoni. The term signifies Heliadæ: and they were

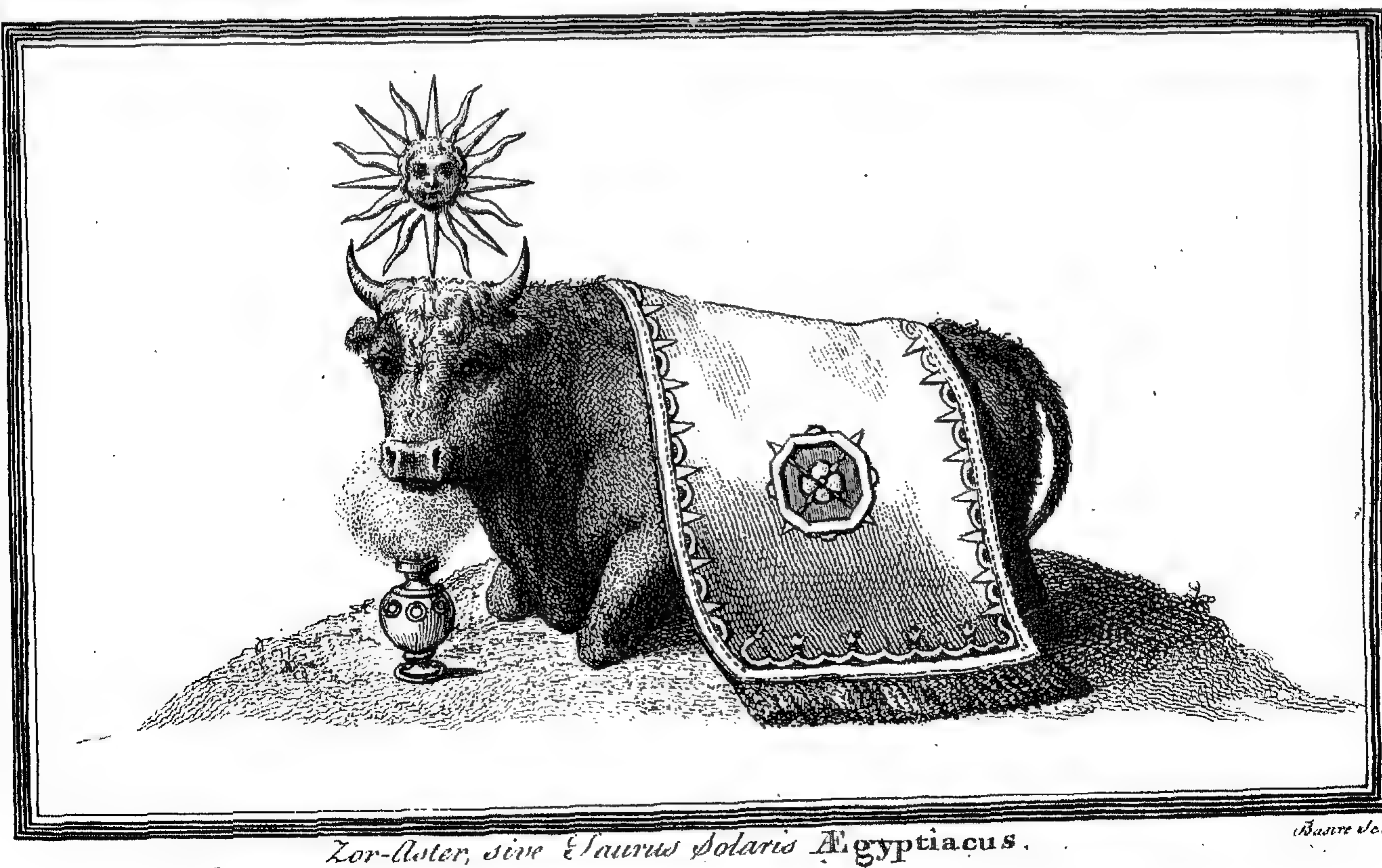
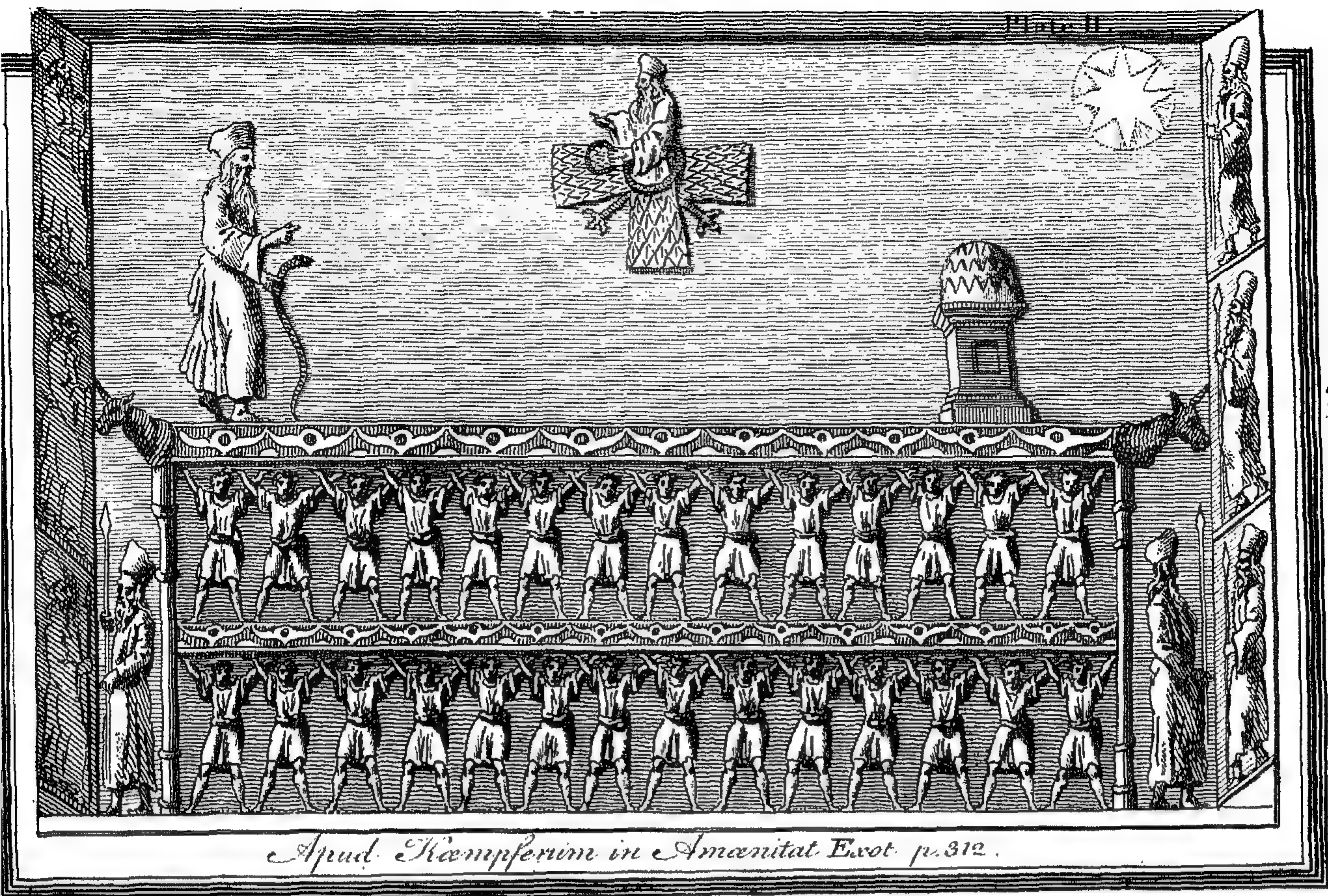
⁸⁸ Huetii Prop. 4. P. 92.

Lord in his account of the Persees says, that Zertoost (so he expresses the name) was conveyed by an Angel, and saw the Deity in a vision, who appeared like a bright light, or flame. Account of the Persees. C. 3.

⁸⁹ See Stanley's Chaldaic Philos. P. 7. and p. 11. They were by Damascius stiled Ζωνοι, and Αζωνοι: both terms of the same purport, though distinguished by persons, who did not know their purport.

⁹⁰ See Plates annexed.

⁹¹ Martianus Capella. L. 1. c. 17. Ex cunctis igitur Cœli regionibus advocatis Diis, cæteri, quos Azonos vocant, ipso commonente Cyllenio, convocantur. Psellus stiles them Αζωνοι, and Ζωνοι. See Scholia upon the Chaldaic Oracles.



looked upon as æthereal essences, a kind of emanation from the Sun. They were exhibited under different representations; and oftentimes like Cneph of Egypt. The fillet, with which the Azoni were girded, is described as of a fiery nature: and they were supposed to have been wafted through the air. Arnobius speaks of it in this light. ⁹² Age, nunc, veniat, quæso, per igneam zonam Magus ab interiore orbe Zoroastres. I imagine, that by Azonaces, Αζωνακης, before mentioned, the reputed teacher of Zoroaster, was meant the chief Deity, the same as Oromanes, and Oromasdes. He seems to have been the supreme of those æthereal spirits described above; and to have been named Azon-Nakis, which signifies the great Lord, ⁹³ Azon. Naki, Nakis, Nachis, Nachus, Negus, all in different parts of the world betoken a king. The temple at Istachar, near which these representations were found, is at this day called the palace of Naki Rustan, whoever that personage may have been.

⁹² Arnobius. L. i. p. 31.

⁹³ The Sun was stiled both Zon, and Azon; Zan and Azan: so Dercetis was called Atargatis; Neith of Egypt Aneith. The same was to be observed in places. Zelis was called Azilis: Saba, Azaba: Stura, Astura: Puglia, Apuglia: Busus, Ebusus: Damasec, Adamasec. Azon was therefore the same as Zon; and Azon Nakis may be interpreted Sol Rex, vel Dominus.

O R P H E U S.

THE character of Orpheus is in some respects not unlike that of Zoroaster, as will appear in the sequel. He went over many regions of the earth; and in all places, whither he came, was esteemed both as a priest, and a prophet. There seems to be more in his history than at first sight appears: all which will by degrees be unfolded. His skill in harmony is represented as very wonderful: insomuch that he is said to have tamed the wild beasts of the forest, and made the very trees follow him. He likewise could calm the winds, and appease the raging of the sea. These last circumstances are taken notice of by a poet in some fine verses, wherein he laments his death.

*‘Ουκ ἐτι κοιμασείς ἀνέμων βρομον, ἔχι χαλαζαν,
Οὐ νιφετῶν συρμούς, ἔ παταγεύσαν ἅλα.*

Ωλεο γὰρ. κλ.

He is mentioned, as having been twice in a state of ¹ death; which is represented as a twofold descent to the shades below. There is also an obscure piece of mythology about his wife, and a serpent; also of the Rhoia or Pomegranate: which seems to have been taken from some symbolical representation at a time, when the purport was no longer understood. The Orpheans dealt particularly in symbols, as

¹ Antholog. L. 3. p. 269.

² See Huetius. Demonf. Evang. Prop. 4. P. 129.

we learn from Proclus. ³ Ορφικοί δια συμβολων, Πυθαγορείοι δια εικονων, τα θεία μνηνεύειν εφιεμένοι. His character for science was very great; and Euripides takes particular notice of some ancient tablets, containing much salutary knowledge, which were bequeathed to the Thracians by Orpheus: ⁴ ὡς Ορφεὶ κατεγραψέ γηγυς. Plato styles his works ⁵ βιβλων ὄμαδον, a vast lumber of learning, from the quantity, which people pretended had been transmitted from him. He once while resided in Greece; and particularly at Thebes in Bœotia. Here he introduced the rites of Dionusus, and celebrated his Orgies upon mount ⁶ Cithæron. He is said to have been the first who instituted those rites: and was the author of all mysterious worship. ⁷ Πρωτος Ορφευς μυσηρια Θεων παρεδωκεν. All these were accompanied with science of another nature: for he is reputed to have been skilled in many arts.

From Thebes he travelled towards the seacoast of Chæonia in order to recover his lost Eurydice; who had been killed by a serpent. According to ⁸ Agatharchides Cnidius it was at Aorthon in Epirus, that he descended for this purpose to the shades below. The same account is given by

³ In Theolog. Platonis. L. 1. c. 4.

⁴ Ουδ'ε τι φαρμακον

Θρησσαις εν σαρκοις,

Τας Ορφεὶ κατεγραψέ γηγυς. Alceſtis. V. 968.

⁵ Plato de Repub. L. 2. p. 364.

⁶ Lactant. de F. R. L. 1. p. 105.

⁷ Scholia in Alceſtin. V. 968.

Concerning Orpheus, see Diodorus. L. 1. p. 86. Aristoph. Ranæ. V. 1064. Euseb. P. E. Lib. 10. p. 469.

⁸ L. 22. See Natalis comes. L. 7. p. 401.

⁹ Pausanias, who calls the place more truly Aornon. In the Orphic Argonauts it is said to have been performed at Tænarus in ¹⁰ Laconia. He likewise resided in Egypt, and travelled over the regions of Libya; and every where instructed people in the rites, and religion, which he professed. In the same manner he went over a great part of the world.

¹¹ Ως ἰκομένην ἐπὶ γαίαν ἀπειρετόν, ἡδὲ πολλὰς,

Αἰγυπτῶ, Λιβυῇ τε, βροτοῖς ἀνα θεσφάτα φαινων.

Some make Orpheus by birth a Thracian; some an Arcadian; others a Theban. Pausanias mentions it as an opinion among the ¹² Egyptians, that both Orpheus, and Amphion, were from their country. There is great uncertainty about his parents. He is generally supposed to have been the son of OEagrus, and Calliope: but Asclepiades made him the son of Apollo, by that ¹³ Goddess. By some his mother was said to have been Menippe; by others ¹⁴ Polymnia. He is also mentioned as the son of ¹⁵ Thamyras. Plato differs from them all, and styles both Orpheus, and Musæus, ¹⁶ Σελήνης καὶ Μουσῶν ἐγγονοί, *the offspring of the Moon, and the Muses*: in which account is contained some curious

⁹ L. 9. p. 768.

¹⁰ V. 41.

¹¹ Ibid. V. 99.

¹² L. 6. p. 505.

¹³ Apollon. Rhod. L. 1. v. 23.

¹⁴ Scholia. ibid.

¹⁵ Natalis Comes. L. 7. p. 400.

¹⁶ De Repub. L. 2. p. 364 Musæus is likewise by the Scholiast upon Aristophanes stiled υἱὸς Σελήνης. Ranæ. V. 1065. Schol.

mythology. The principal place of his residence is thought to have been in Pieria near mount Hæmus. He is also said to have resided among the Edonians; and in Sithonia at the foot of mount Pangæus: also upon the seacoast at Zona. In all these places he displayed his superiority in science: for he was not only a Poet, and skilled in harmony, but a great Theologist, and Prophet; also very knowing in medicine, and in the history of the ¹⁷ heavens. According to Antipater Sidonius, he was the author of Heroic verse. And some go so far as to ascribe to him the invention of letters; and deduce all knowledge from ¹⁸ him.

Many of the things, reported to have been done by Orpheus, are attributed to other persons, such as ¹⁹ Eetion, Musæus, Melampus, Linus, Cadmus, and Philammon. Some of these are said to have had the same ²⁰ parents. Authors in their accounts of Orpheus, do not agree about the manner of his ²¹ death. The common notion is, that he was torn to pieces by the Thracian women. But according to Leonides in Laërtius he was slain by lightning: and there is an ²² epitaph to that purpose. The name of Orpheus is to be found in the lists of the Argonauts: and he is men-

¹⁷ Lucian. Astrologus.

¹⁸ See Lilius Gyrardus de Poetarum Hist. Dialog. 2. P. 73.

Ορφεύς, φορμικτὰς αἰσῖαν πατήρ. Pyndar. Pyth. Ode. 4. P. 253.

¹⁹ Clementis Cohort. P. 12. Diog. Laert. Proœm. P. 3. Herodotus. L. 2. c. 49. Diodorus. L. 1. p. 87. l. 3. p. 300. Apollodorus. L. 1. p. 7.

²⁰ Linus was the son of Apollo, and Calliope. See Suidas, Λινός.

²¹ There were in like manner different places, where he was supposed to have been buried.

²² Proœm. P. 5. Antholog. L. 3. p. 270. In like manner Zoroaster was said to have been slain by lightning.

tioned in the two principal poems upon that subject. Yet there were writers, who placed him eleven generations before the war of Troy, consequently ten generations before that expedition. ²³ Γεγονε προ ια γενεων των Τρωικων—
 βιωαι δε γενας θ' οι δε ια φησιν. *He was born eleven ages before the siege of Troy, and he is said to have lived nine ages; and according to some eleven.* This extent of ²⁴ life has been given him in order to bring him down as low as the æra of the Argonauts: though, if we may believe Pherceydes Syrus, he had no share in that expedition.

To remedy the inconsistencies, which arise in the history of Orpheus, writers have supposed many persons of this name. Suidas takes notice of no less than four in ²⁵ Thrace. But all these will not make the history consistent. Vossius therefore with good reason doubts, whether such a person ever existed. Nay, he asserts, ²⁶ Triumviros istos Poescos, Orpheæ, Musæum, Linum, non fuisse: sed esse nomina ab antiquâ Phœnicum linguâ, quâ usi Cadmus, et aliquandiu posteri. There is great truth in what Vossius here advances: and in respect to Orpheus, the testimony of Aristotle, quoted by him from Cicero, is very decisive. ²⁷ Orpheum poetam docet Aristoteles nunquam fuisse. Dionysius, as we learn from Suidas, affirmed the same thing. Palæphatus

²³ Suidas, Ορφευς.

²⁴ Tzetzes makes him live one hundred years before the war of Troy. Hist. 399. Chil. 12.

²⁵ Ορφευς.

²⁶ Vossius de Arte Poet. C. 13. p. 78.

²⁷ Cicero de Nat. Deor. L. 1. c. 38. See also Ælian. Var. Hist. L. 8. c. 6. indeed

indeed admits the man; but sets aside the history. ²⁸ Ψευδής και ὁ περὶ τοῦ Ὀρφεως μῦθος. *The history too of Orpheus is nothing else but a fable.* From what has been said, I think, it is plain, that under the character of this personage we are to understand a people named ²⁹ Orpheans; who, as Vossius rightly intimates, were the same as the Cadmians. In consequence of this, there will sometimes be found a great similarity between the characters of these two persons.

I have shewn, that Colonies from ³⁰ Egypt settled in the region of Sethon, called afterwards Sethonia, upon the river Palæstinus. They were likewise to be found in the countries of Edonia, Pieria, and Peonia: in one of which they founded a city and temple. The Grecians called this city Orpheus: ³¹ Ὀρφευς ἐστὶ πόλις ὑπὸ τῇ Πιερίῃ. *Orpheus is a city of Thrace below Pieria.* But the place was originally expressed Orphi, by which is meant the oracular temple of Orus. From hence, and from the worship here instituted, the people were stiled Orphites, and Orpheans. They were noted for the Cabiritic mysteries; and for the Dionusiaca, and worship of Damater. They were likewise very famous for the medicinal arts; and for their skill in astronomy and music. But the Grecians have comprehended under the

²⁸ C. 24. p. 84.

²⁹ Through the whole of this I am obliged to dissent from a person of great erudition, the late celebrated Professor I. M. Gesner of Gottingen: to whom however I am greatly indebted, and particularly for his curious edition of the Orphic poems published at Lipsick, 1764.

³⁰ All the Orphic rites were confessedly from Egypt. Diodorus above. See Lucian's Astrologus.

³¹ Suidas.

character of one person the history of a people. When they settled in Thrace, they introduced their arts, and their worship, among the barbarous ³² natives; by whom they were revered for their superior knowledge. They likewise bequeathed many memorials of themselves, and of their forefathers, which were probably some emblematical sculptures upon wood, or stone: hence we read of the tablets of Orpheus preserved in Thrace, and particularly upon mount ³³ Hæmus. The temple, which they built upon this mountain, seems to have been a college, and to have consisted of a society of priests. They were much addicted to celibacy, as we may judge from their history; and were in great measure recluses after the mode of Egypt, and Canaan. Hence it is said of Orpheus, that he secreted himself from the world, and led the life of a ³⁴ Swan: and it is moreover mentioned of Aristæus, when he made a visit to Dionusus upon mount Hæmus, that he disappeared from the sight of men, and was never after ³⁵ seen. According to the most common accounts concerning the death of Orpheus, it was owing to his principles, and manner of life. He was a solitary, and refused all commerce with woman-kind: Hence the Mænades, and other women of Thrace, rose upon him, and tore him to pieces. It is said, that his head, and lyre were thrown into the Hebrus; down which they were

³² Maximus Tyrius. C. 37. p. 441.

³³ Scholia upon the Hecuba of Euripides. V. 1267. See also the Alcestis. V. 968.

³⁴ Plato de Repub. L. 10. p. 620.

³⁵ Diodorus. L. 4. p. 282. The history of Aristæus is nearly a parody of the histories of Orpheus, and Cadmus.

wafted to Lemnos. What is here mentioned of Orpheus, undoubtedly relates to the Orpheans, and to their temple upon mount Hæmus. This temple was in process of time ruined: and there is great reason to think, that it was demolished upon account of the cruelties practised by the priests, and probably from a detestation of their unnatural crimes, to which there are frequent allusions. Ovid having given a character of Orpheus, concludes with an accusation to this purpose.

³⁶ Ille etiam Thracum populis fuit auctor amores
In teneros transferre mares: citraque juventam
Ætatis breve ver, et primos carpere flores.

Those of the community, who survived the disaster, fled down the Hebrus to Lesbos; where they either found, or erected, a temple similar to that, which they had quitted. Here the same worship was instituted; and the place grew into great reputation. They likewise settled at Lemnos. This island lay at no great distance from the former; and was particularly devoted to the Deity of fire. It is said by Hecatæus, that it received the name of Lemnos from the Magna Dea, Cybele. She was stiled by the natives Λημνος, and at her shrine they used to sacrifice young persons.

³⁷ Απο μεγάλης λεγομένης Θεᾶς ταυτῇ δε και παρθενῆς εθυσαν.

They seem to have named the temple at Lesbos Orphi, and Orpheï caput: and it appears to have been very famous on

³⁶ Ovid. Metamorph. L. 10. v. 81. The like mentioned of the Cadmians. See Æschylus. Ἐπὶ Ὀρφείοις. Proœm. Ælian. Var. Hist. L. 13. c. 5.

³⁷ Hecatæus apud Steph. Byzant. Λημνος. The first inhabitants are said to have been Thracians, stiled Σιντιες και Σαπαιοι: the chief cities Myrina, and Hephaistia.

account of its oracle. Philostratus says, that the Ionians, and Æolians, of old universally consulted it: and, what is extraordinary, that it was held in high estimation by the people of ³⁸ Babylonia. He calls the place the head of Orpheus: and mentions, that the oracle proceeded from a cavity in the earth; and that it was consulted by Cyrus, the Persian. That the Babylonians had a great veneration for a temple named Orphi, I make no doubt: but it certainly could not be the temple at Lesbos. During the Babylonish empire, Greece, and its islands, were scarcely known to people of that country. And when the Persians succeeded, it is not credible, that they should apply to an oracle at Lesbos, or to any oracle of Greece. They were too refined in their religious notions to make any such application. It is notorious, that, when Cambyfes, and Ochus, invaded Egypt, and when Xerxes made his inroad into Greece, they burnt and ruined the temples in each nation, out of abomination to the worship. It was another place of this name, an oracle of their own, to which the Babylonians, and Persians, applied. For it cannot be supposed, in the times spoken of, that they had a correspondence with the western world. It was Ur, in Chaldea, the seat of the ancient Magi, which was stiled Urphi, and Orphi, on account of its being the seat of an oracle. That there was such a temple is plain from Stephanus Byzantinus, who tells us, ³⁹ Μαντεῖον ἔχειν αὐτοὺς (Χαλδαίους) παρὰ Βαβυλῶνις, ὡς Δελφοὶ παρ' Ἑλλήσι. *The Chaldeans had an oracle as famous*

³⁸ Philostrati Heroica. P. 677. ἐν κοιλῇ τῇ γῇ χρησμοῶσαι.

³⁹ Steph. Byz. Χαλδαῖος.

among the people of those parts, as Delphi was among the Grecians. This temple was undoubtedly stiled Urphi. I do not mean, that this was necessarily a proper name; but an appellative, by which oracular places were in general distinguished. The city Edeffa in Mesopotamia seems likewise to have had the name of Urphi, which was given on account of the like rites, and worship. That it was so named, we may fairly presume from its being by the natives called ⁴⁰ Urpha, at this day. It was the former temple, to which the Babylonians, and Persians had recourse: and it was from the Magi of these parts, that the Orphic rites and mysteries were originally derived. They came from Babylonia to Egypt, and from thence to Greece. We accordingly find this particular in the character of Orpheus, ⁴¹ εἶναι δὲ τοῦ Ὀρφέα μαγεύσαι δεινόν, *that he was great in all the mysteries of the Magi.* We moreover learn from Stephanus Monachus, that Orphon, a term of the same purport as Orpheus, was one of the appellations, by which the Magi were called. ⁴² Orphon, quod Arabibus Magum sonat. In short, under the character of Orpheus, we have the history both of the Deity, and of his votaries. The head of Orpheus was said to have been carried to Lemnos, just as the head of Osiris used to be wafted to Byblus. He is described as going to the shades below, and afterwards returning to upper air. This is similar to the history of Osiris, who was supposed to have been in a state of death, and af-

⁴⁰ Pocock's Travels. Vol. 2. p. 159.

⁴¹ Pausan. L. 6. p. 505.

⁴² See Huetii Demonstr. Evang. Pr. 4. P. 129.

ter a time to have come to life. There was moreover something mysterious in the death of Orpheus; for it seems to have been celebrated with the same frantic acts of grief, as people practised in their lamentations for Thamuz and Osiris, and at the rites of Baal. The Bistonian women, who were the same as the Thyades, and Mænades, used to gash their arms with knives, and besmear themselves with ⁴³ blood, and cover their heads with ashes. By this display of sorrow we are to understand a religious rite; for Orpheus was a title, under which the Deity of the place was worshiped. He was the same as Orus of Egypt, whom the Greeks esteemed both as Apollo, and Hephaistus. That he was a deity is plain from his temple and oracle above mentioned: which, we find, were of great repute, and resorted to by various people from the opposite coast.

As there was an Orpheus in Thrace, so there appears to have been an Orpha in ⁴⁴ Laconia, of whose history we have but few remains. They represent her as a Nymph, the daughter of Dion, and greatly beloved by Dionusus. She was said at the close of her life, to have been changed to a tree. The fable probably relates to the Dionusiaca, and other Orphic rites, which had been in early times introduced into the part of the world abovementioned, where they were celebrated at a place called Orpha. But the rites grew into disuse, and the history of the place became obsolete: hence Orpha has been converted to a nymph, fa-

⁴³ Στικτους δ' ὕμαξαντο βραχιονας, ἀμφι μελαινη

⁴⁴ Δευομεναι σποδιη θρηικιον πλοκαμοι. Antholog. L. 3. p. 270.

⁴⁴ Servius in Virgil. Eclog. 8. See Salmacius upon Solinus. P. 425.

voured of the God there worshiped; and was afterwards supposed to have been changed to one of the trees, which grew within its precincts.

Many undertook to write the history of Orpheus; the principal of whom were Zopurus of Heraclea, Prodicus Chius, Epigenes, and Herodorus. They seem all to have run into that general mistake of forming a new personage from a title, and making the Deity a native, where he was inshrined. The writings, which were transmitted under the name of Orpheus, were innumerable: and are justly ridiculed by Lucian, both for their quantity, and matter. There were however some curious hymns, which used to be of old sung in Pieria, and Samothracia; and which Onomacritus copied. They contain indeed little more than a list of titles, by which the Deity in different places was addressed. But these titles are of great antiquity: and though the hymns are transmitted in a modern garb, the person, through whom we receive them, being as late as ⁴⁵ Pisistratus, yet they deserve our notice. They must necessarily be of consequence, as they refer to the worship of the first ages, and afford us a great insight into the Theology of the ancients. Those specimens also, which have been preserved by Proclus, in his dissertations upon Plato, afford matter of great curiosity. They are all imitations, rather than translations of the ancient Orphic poetry, accompanied with a short comment. This poetry was in the original Amonian language, which

⁴⁵ Περὶ τὴν πεντηκοστὴν Ὀλυμπιάδα. Tatianus. Affyr. P. 275. These were the Orphic hymns, which were sung by the Lycomedæ at Athens.

grew obsolete among the Helladians, and was no longer intelligible: but was for a long time preserved in ⁴¹ Samothracia, and used in their sacred rites.

⁴¹ Diodorus Sic. L. 5. p. 322.

C A D M U S.

ALTHOUGH I have said so much about Dionusus, Sesostris, and other great travellers, I cannot quit the subject till I have taken notice of Cadmus: for his expeditions, though not so extensive as some, which I have been mentioning, are yet esteemed of great consequence in the histories of ancient nations. The time of his arrival in Greece is looked up to as a fixed æra: and many circumstances in chronology are thereby determined. He is commonly reputed to have been a Phenician by birth; the son of Agenor, who was the king of that country. He was sent by his father's order in quest of his sister Europa; and after wandering about a long time to little purpose, he at last settled in Greece. In this country were many traditions concerning him; especially in Attica, and Bœotia. The particular spot, where he is supposed to have taken up his residence, was in the latter province at Tanagra upon the river Ismenus. He afterwards built Thebes: and wherever he came, he introduced the religion of his country. This consisted in the worship of ¹ Dionusus; and in the rites, which by the later

¹ Αἰγυπτίον Διόνυσον

Μυσίδος ἐκνυχίας τελετας ἐδιδάξετο τέχνης. Nonnus. Dionus. L. 4. p. 128.

There will be found in some circumstances a great resemblance between Cadmus and Orpheus.

Greeks

Greeks were termed the *Dionusiaca*. They seem to have been much the same as the Cabyritic mysteries, which he is said to have established in Samothracia. He fought with a mighty dragon; whose teeth he afterwards sowed, and produced an army of men. To him Greece is supposed to have been indebted for the first introduction of ² letters; which are said to have been the letters of his country Phenicia, and in number sixteen. He married Harmonia, the daughter of Mars and Venus: and his nuptials were graced with the presence of all the Gods, and Goddesses; each of whom conferred some gift upon the bride. He had several children; among whom was a daughter Semele, esteemed the mother of Bacchus. After having experienced great vicissitudes in life, he is said to have retired with his wife Harmonia to the coast of Illyria, where they were both changed to serpents. He was succeeded at Thebes by his son Polydorus, the father of Labdacus, the father of Laius. This last was the husband of Jocasta, by whom he had OEdipus.

Bochart with wonderful ingenuity, and equal learning, tries to solve the ænigmas, under which this history is represented. He supposes Cadmus to have been a fugitive Canaanite, who fled from the face of Joshua: and that he was called Cadmus from being a Cadmonite, which is a fa-

² *Οἱ δὲ Φῶνικες οὗτοι οἱ συν Καδμῷ ἀπικομενοὶ—εἰσηγαγόν διδασκαλίᾳ εἰς τὰς Ἑλληνίδας, καὶ δὴ καὶ γράμματα, ἐκ εὐντὰ πρὶν Ἑλλήσιν. Herod. L. 5. c. 58.*

Literas—in Greciam intulisse e Phœnice Cadmum, sedecim numero. Pliny. L. 7. c. 56.

mily mentioned by Moses. In like manner he imagines, that Harmonia had her name from mount Hermon, which was probably in the district of the Cadmonites. The story of the dragon he deduces from the Hevæi, or Hivites; the same people as the Cadmonites. He proceeds afterwards with great address to explain the rest of the fable, concerning the teeth of the dragon, which were sown; and the armed men, which from thence arose: and what he says is in many particulars attended with a great shew of probability. Yet after all his ingenious conjectures, I am obliged to dissent from him in some points; and particularly in one, which is of the greatest moment. I cannot be induced to think, that Cadmus was, as Bochart represents him, a Phenician. Indeed I am persuaded, that no such person existed. If Cadmus brought letters from Phenicia, how came he to bring but sixteen; when the people, from whom he imported them, had undoubtedly more, as we may infer from their neighbours? And if they were the current letters of Greece, as Herodotus intimates; how came it to pass, that the tablet of Alcmena, the wife of Amphitryon, the third in descent from Cadmus, could not be understood, as we are assured by Plutarch? He says, that in the reign of Agesilaus of Sparta, a written tablet was found in the tomb of Alcmena, to whom it was inscribed: that the characters were obsolete, and unintelligible; on which account they sent it to Conuphis of Memphis in Egypt to be deciphered. If these characters were Phenician, why were they sent to a priest of a

2 Plutarch. De genio Socratis. Vol. 1. P. 578.

different country for interpretation? and why is their date, and antiquity defined by the reign of a king in Egypt?

⁴ Τῆς τυπῆς εἶναι τῆς ἐπὶ Πρωτῇ βασιλευοντι γραμματικῆς. *The form of the letters was the same, as was in use, when Proteus reigned in that country.* Herodotus indeed, to prove that the Cadmians brought letters into Greece, assures us, that he saw specimens of their writing at Thebes in the temple of Apollo ⁵ Ismenius: that there was a tripod as ancient as the reign of Laius, the son of Labdacus; with an inscription, which imported, that it had been there dedicated by Amphitryon upon his victory over the Teleboæ. I make no doubt, but that Herodotus saw tripods with ancient inscriptions: and there might be one with the name of Amphitryon: but how could he be sure that it was the writing of that person, and of those times? We know what a pleasure there is in enhancing the antiquity of things; and how often inscriptions are forged for that purpose. Is it credible, that the characters of Amphitryon should be so easy to be apprehended, when those of his wife Alcmena could not be understood? and which of the two are we in this case to believe, Herodotus, or Plutarch? I do not mean that I give any credence to the story of Alcmena, and her tablet: nor do I believe, that there was a tripod with characters as ancient as Amphitryon. I only argue from the principles of the Greeks, to prove their inconsistency. The

⁴ Plutarch above.

⁵ Ὁ μὲν δὲ εἰς τῶν τριποδῶν ἐπιγράμμα εἶχει,
Ἀμφιτρυῶν μ' ἀνεθήκεν εὖν ἀπὸ Τηλεβοᾶων.

Ταυτὰ ἡλικίην αὖ εἰη κατὰ Λαῖον τὸν Λαβδάκην. Herod. L. 5: c. 59.

Pheneatæ in Arcadia shewed to Pausanias an inscription upon the basis of a brazen statue, which was dedicated to ⁶ Poseidon Hippius. It was said to have been written by Ulysses; and contained a treaty made between him and some shepherds. But Pausanias acknowledges, that it was an imposition: for neither statues of brass, nor statues of any sort, were in use at the time alluded to.

It is said of Cadmus, that he introduced the rites of ⁷ Bacchus into Greece. But how is this possible, if Bacchus was his descendant, the son of his daughter Semele? To remedy this, the latter mythologists suppose, that there was a prior Bacchus, who was worshiped by Cadmus. This is their usual recourse, when they are hard pressed with inconsistencies. They then create other personages, to help them out of their difficulties. They form with great facility a new Semiramis, or Ninus; another Belus, Perseus, Minos, Hermes, Phoroneus, Apis, though to little purpose: for the mistake being fundamental, the inconveniencies cannot be remedied by such substitutes. We are told, that Cadmus was a Phœnician: but Diodorus Siculus speaks of him as assuredly of Egypt; and mentions moreover, that he was a native of the Thebais: ⁸ *Καδμὸν ἐκ Θηβῶν ὄντα τῶν Αἰγυπτίων*. Pherecydes Syrus also, from whom most of the mythology

⁶ Pausanias. L. 8. p. 628.

⁷ He is said to have introduced *Διονυσιακήν, τελετηργίαν, φαλληγορίαν*.

⁸ Diodorus Sicul. L. 1. p. 20.

of Greece was borrowed, makes Cadmus an ⁹ Egyptian, the son of Agenor, and Argiope, who was the daughter of Nilus. By others he is said to have been the son of Antiope, the daughter of Belus : consequently he must originally have been of Babylonish extraction. His father Agenor, from whom he is supposed to have been instructed in the sciences, is represented by Nonnus as residing at Thebes.

¹⁰ Πατρία θεσπεσιος δεδαημενος οργια τεχνης,
Αιγυπτιας σοφιας μεταναστις, ημος Αγηνωρ
Μεμφιδος ενναετης εκατομυλον ωκεε Θηβην.

We learn the same from the Scholiast upon Lycophron, who styles the king Ogugus. ¹¹ Και ο Ωγυγος Θηβων Αιγυπτιας ην Βασιλευς, οθεν ο Καδμος υπαρχων, ελθων εν Ελλαδι τας Επταφυλας εκτισε. *Moreover Ogugus was king of Thebes in Egypt : of which country was Cadmus, who came into Greece, and built the city stiled Heptapulae.* It was from the same part of the world, that the mysteries were imported, in which Cadmus is represented as so knowing : and here it was, that he was taught hieroglyphics, and the other characters, which are attributed to him. For he is said to have been expert ¹² Χειρος οπισθοποροιο χαραγματα λοξα χαρασσων. These arts he carried

⁹ Cadmum Pherecydes. L. iv. Historiarum ex Agenore et Argiope, Nili fluvii filiâ natum esse tradidit. Natalis Comes. L. 8. c. 23. p. 481. There are various genealogies of this personage. Λιδους η Επαφη και Ποσειδωνος, Αγηνωρ και Βηλος. Αγηνωρος και Αντιοπης της Βηλης Καδμος. Scholia Euripid. Phœniss. V. 5.

Φερεκυδης δε εν δ' ετω φησιν. Αγηνωρ δε ο Ποσειδωνος γαμει Δαμνω την Βηληστων δε γινονται Φοινιξ και Ισαια, ην ισχει Αιγυπτος, και Μελια, ην ισχει Δαναιος· επειτα ενισχει Αγηνωρ Αργιοπην την Νειλην τε ποταμον τε δε γινεται Καδμος. Apollon. Scholia. L. 3. v. 1185.

¹⁰ Dionysiac. L. 4. p. 126.

¹¹ V. 1206. The Poet calls the Thebans of Boeotia, Ωγυγε σπαρτος λεως.

¹² Nonnus. L. 4. p. 126.

first to the coast of Sidon, and Syria; and from thence he is supposed to have brought them to Greece: for before he came to Hellas, he is said to have reigned in conjunction with Phœnix, both at Sidon and Tyre. ¹³ Φοινίξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν Τυρον και Σιδωνος εβασιλευσαν. *Phœnix and Cadmus came from Thebes in Egypt, and reigned at Tyre and Sidon.*

Thus I have taken pains to shew, that Cadmus was not, as has been generally thought, a Phenician. My next endeavour will be to prove that no such person existed. If we consider the whole history of this celebrated hero, we shall find, that it was impossible for one person to have effected what he is supposed to have performed. His expeditions were various and wonderful; and such as in those early times would not have been attempted, nor could ever have been compleated. The Helladians say little more, than that he built Thebes, and brought letters into Greece: that he slew a dragon, from the teeth of which being sowed in the ground there arose an army of earthborn men. The writers of other countries afford us a more extensive account: among the principal of which are to be esteemed Herodotus, Diodorus, Strabo, and Pausanias. Some of them had their ¹⁴ doubts about the reality of this adventurer: and from the history, which they have transmitted, we may safely infer, that no such person existed, as has been described under the character of Cadmus.

He is said to have sailed first to ¹⁵ Phenicia and Cyprus;

¹³ Euseb. Chron. P. 27. and Syncellus. P. 152.

¹⁴ See Pausan. L. 9. P. 734.

¹⁵ Φοινίξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν κτλ. Euseb. Chron. P. 27.

and afterwards to ¹⁶ Rhodes: Here he instructed the people in the religion which he professed; and founded a temple at Lindus, where he appointed an order of priests. He did the same ¹⁷ at Thera, and afterwards was at ¹⁸ Thasus: and proceeding in his travels partook of the Cabiritic mysteries in ¹⁹ Samothracia. He visited ²⁰ Ionia, and all the coast upwards to the Hellespont and Propontis. He was at Lesbos, which he named ²¹ Issa; where some of his posterity were to be found long after. He was also at Anaphe, one of the Sporades; which island was denominated Membliaros from one of his ²² followers. Mention is made of his being upon the ²³ Hellespont, and in Thrace. Here he resided, and found out a mine of ²⁴ gold, having before found one of copper in ²⁵ Cyprus. Hence he is said to have procured great wealth. ²⁶ Ὀδὲ Καδμὺς πλεῖστος περὶ Θρᾷκην, καὶ τὸ Παγγαίον ὄρος. We hear of him afterwards in ²⁷ Eubœa; where there

¹⁶ Diodorus Sic. L. 5. p. 329.

¹⁷ Καδμὸς—προσεσχέ την Θηραν. Herod. L. 4. c. 147.

¹⁸ Conon apud Photium. P. 443. and Scholia Dionysii. V. 517. Εἶχε δὲ ἱερὸν Ἡρακλῆος ἢ Θᾶσος, ὑπὸ των αὐτῶν Φοινικῶν ἰδρυθέν, οἱ πλευσάντες κατὰ ζήτησιν τῆς Εὐρώπης τὴν Θᾶσον ἐκτίσαν.

¹⁹ Diodorus Sic. L. 5. p. 323.

²⁰ Nonnus. L. 3. p. 86. Priene in Ionia called Cadmia. Strabo. L. 14. p. 943.

²¹ Lycophron. V. 219.

²² Steph. Byzant.

²³ Nonnus. P. 86.

²⁴ Auri metalla et conflaturam Cadmus Phoenix (invenit) ad Pangæum montem. Plin. L. 7. c. 56. Καδμὸς, καὶ Τηλεφάσσα ἐν Θρᾷκῃ κατωκῆσαν. Apollodorus. L. 3. p. 130.

²⁵ Plin. L. 34. c. 10. Hygin. F. 274.

²⁶ Strabo. L. 14. p. 998.

²⁷ Strabo. L. 10. p. 685.

are to be found innumerable traces of him, and his followers. He was likewise at ²⁸ Sparta, as we may infer from the Heroön erected to him by Eurotas, and his brethren, the sons of Huræus. He must have resided a great while in ²⁹ Attica; for there were many edifices about Athens attributed to him. He settled at Tanagra in Bœotia; where he lost all his companions, who were slain by a dragon. He afterwards built Thebes. Here he was king; and is said to have reigned sixty-two ³⁰ years. But as if his wanderings were never to be terminated, he leaves his newly founded city, and goes to Illyria. Here we find him again in regal state. ³¹ Βασιλευει Καδμος των Ιλλυριων. He reigns over the country which receives its name from his son. ³² Ιλλυρια—απο Ιλλυρια τὸ Καδμονος παιδος. Now whoever is truly acquainted with antiquity, must know, that in the times here spoken of little correspondence was maintained between nation and nation. Depredations were very frequent; and every little maritime power was in a state of ³³ piracy: so that navigation was attended with great peril. It is not therefore to be believed, that a person should so often rove upon the seas amid such variety of nations, and reside among them at his pleasure: much less that he should build temples, found cities, and introduce his religion, wherever he listed; and this too in such transient visits. Besides,

²⁸ Pausanias. L. 3. p. 245.

²⁹ Herodotus. L. 5. c. 61.

³⁰ Cedrenus. P. 23.

³¹ Apollodorus. L. 3. p. 143. Pausan. L. 9. p. 719.

³² Stephanus Byzantin.

³³ Thucyd. L. 1. c. 5, 6.

according to the Egyptian accounts, the chief of his adventures were in Libya. He married Harmonia at the lake ³⁴ Tritonis ; and is said to have founded in that part of the world no less than an hundred cities :

³⁵ Λιβυσιδὶ Καδμος ἀγρῶν

Δωμησας πολιῶν ἑκατονταδᾶ.

Some of these cities seem to have been situated far west in the remoter parts of Africa.

³⁶ Καὶ Λιβυεὺς στρατώντο παρ' Ἑσπερίον κλίμα γαίης,

Ἀγχινεφὴ ναιοντες Ἀλημονος ἀσέα Καδμῶς.

Carthage itself was of old called ³⁷ Cadmeia : so that he may be ranked among the founders of that city. Καρχηδῶν, Μητροπολις Λιβύης—ἐκαλεῖτο δὲ Καινὴ πόλις, καὶ Καδμεία. He is mentioned by Moses Chorenensis to have settled in ³⁸ Armenia, where there was a regio Cadmeia not far from Colchis. He reigned here; and is said to have been of the giant race, and to have come from ³⁹ Babylonia. And as the city Carthage in Libya was called Cadmeia, so in this region

³⁴ Παρὰ Τριτωνιδὶ λιμνῇ

Ἄρμονιη παρελεγκτο ῥοδωπιδὶ Καδμος ἀλητης. Nonnus. L. 13. p. 372.

Diodorus says that he married her in Samothracia. L. 5. p. 323.

³⁵ Nonnus. L. 13. p. 372.

³⁶ Nonnus. L. 13. p. 370.

³⁷ Stephanus Byzant. The Carthaginians are by Silius Italicus stiled Cadmeans.

Sacri cum perfida pacti

Gens Cadmea super regno certamina movit. L. 1. v. 5.

³⁸ L. 1. c. 9, 10. p. 26. L. 2. c. 4. p. 87.

³⁹ Moses Choren. L. 1. c. 9. p. 26. There was a city Cadmea in Cilicia. Καδμεία ἐκτίσθη καὶ Σιδῆ ἐν Κιλικίᾳ. Eusebii Chron. P. 30. l. 23.

Cadmeia there was a city Carthage: ⁴⁰ Καρχηδων πολις Αρμενίας.

Such are the expeditions of Cadmus. But is it credible that any person could have penetrated into the various regions, whither he is supposed to have gone? to have founded colonies in Phenicia, Cyprus, Rhodes, Thera, Thasus, Anaphe, Samothracia? to have twice visited the Hellespont? to have worked the mines in the Pangean mountains, and in other places? to have made settlements in Eubœa, Attica, Bœotia, and Illyria? and, above all, to have had such territories in Afric? He is represented as heir to the kingdom of Egypt: this he quitted, and obtained a kingdom in Phenicia. He leaves this too; and after much wandering arrives in Greece; where he founds several cities and reigns sixty-two years. After this, hard to conceive! he is made king in Illyria. He must also have reigned in Afric: and his dominions seem to have been considerable, as he founded an hundred cities. He is represented as a king in Armenia; and had there too no small territory. Sure kingdoms in those times must have been very cheap, if they were so easily attainable. But the whole is certainly a mistake; at least in respect to ⁴¹ Cadmus. No person could possibly have effected what

⁴⁰ Stephanus Byzant. Some think that this is a mistake for Καρχηδων, Chalcedon. But Chalcedon was not in Armenia, nor in its vicinity.

⁴¹ Cadmus was coeval with Dardanus. He was in Samothrace before the foundation of Troy. Diodorus Sicul. L. 5. p. 323. Yet he is said to be contemporary with the Argonauts: Clemens Alexandrinus Strom. L. 1. p. 382. and posterior to Tiresias, who was in the time of Epigonoï. Yet Tiresias is said to have prophesied of Cadmus, and his offspring.

what is attributed to him. They were not the achievements of one person, nor of one age. And place Cadmus at any given æra, and arrange his history, as may appear most plausible; yet there will arise numberless inconsistencies from the connexions he must have in respect to time, place, and people; such as no art nor disposition can remedy.

It may be asked, if there were no such man as Cadmus, what did the ancients allude to under this character? and what is the true purport of these histories? The travels of Cadmus, like the expeditions of Perseus, Sesostris, and Osiris, relate to colonies, which at different times went abroad, and were distinguished by this title. But what was the work of many, and performed at various seasons, has been attributed to one person. Cadmus was one of the names of Osiris, the chief Deity of Egypt. Both Europa, and Harmonia are of the like nature. They were titles of the Deity; but assumed by colonies, who went out, and settled under these denominations. The native Egyptians seldom left their country, but by force. This necessity however did occur: for Egypt at times underwent great ⁴² revolutions. It was likewise in some parts inhabited by people of a diffe-

πολλὰ δὲ Κάδμῳ

ἔρησει, καὶ μεγάλοις ὑστέρᾳ Λαβδακιδαῖς.

Callimachi Lavacra Palladis. V. 125.

The son of Cadmus is supposed to have lived at the time of the Trojan war: Lycophron. V. 217. and Scholia. His daughter Semele is said to have been sixteen hundred years before Herodotus, by that writer's own account. L. 2. c. 145. She was at this rate prior to the foundation of Argos; and many centuries before her father; near a thousand years before her brother.

⁴² See Excerpta ex Diodori. L. xl. apud Photium. P. 1152. concerning the different nations in Egypt, and of their migrations from that country.

rent

rent cast ; particularly by the sons of Chus. These were obliged to retire : in consequence of which they spread themselves over various parts of the earth. All, who embarked under the same name, or title, were in after times supposed to have been under the same leader : and to him was attributed the honour of every thing performed. And as colonies of the same denomination went to parts of the world widely distant ; their ideal chieftain, whether Cadmus, or Bacchus, or Hercules, was supposed to have traversed the same ground : and the achievements of different ages were conferred upon a fancied hero of a day. This has been the cause of great inconsistency throughout the mythology of the ancients. To this they added largely, by being so lavish of titles, out of reverence to their gods. Wherever they came they built temples to them, and cities, under various denominations ; all which were taken from some supposed attribute. These titles and attributes, though they belonged originally to one God, the Sun ; yet being ⁴¹ manifold, and misapplied, gave rise to a multitude of Deities, whose vera never could be settled, nor their history rendered consistent. Cadmus was one of these. He was the same as Hermes of Egypt, called also Thoth, Athoth, and Canathoth : and was

⁴¹ Diana says to her father Jupiter,

Δος μοι παρθενίην αιώριον, Αππα, φυλαξαι,
Και πολυωνυμίην. Callim. H. in Dianam. v. 6.

Παντας επ' ανθρωπος επειη πολυωνυμος εστι. Homer. II. in Apoll. V. 82.

Πολλη μεν ανθρωποισι κ'εκ ανωνυμος

Θεα κεκλημαι Κυπρις. Eurip. Hippolytus. V. 1.

The Egyptain Deities had many titles.

ISIDI. MYRIONYMÆ. Gruter. lxxxiii. n. 11.

supposed

supposed to have been the inventor of letters. He was sometimes stiled Cadmilus, another name for Hermes; under which he was worshiped in Samothracia, and Hetruria. Lycophron speaking of the prophet Prulis in Lesbos tells us, that he was the son of Cadmus, and of the race of Atlas. And he was the person, who was supposed to give information to the Greeks, when they were upon their expedition towards Troy.

⁴⁴ Ὡς μὴ σε Καδμος ωφελ' ἐν περιρρύτῳ
 Ἰσση φυτευσαι δυσμενων ποδηγετην.

They are the words of Cassandra: upon which the Scholiast observes; Πρῦλις, υἱος τῆς Καδμιλῆς, καὶ Καδμος, ἥτοι Ἑρμῆς; *Prulis of Lesbos was the son of Cadmilus, or Cadmus, the same as Hermes.* And afterwards he mentions, ⁴⁵ ὁ Καδμος, ἥτοι Ἑρμῆς, *Cadmus, who is the same as Hermes.* In another place he takes notice, that the name of Hermes among the Hetrurians was ⁴⁶ Cadmilus: and it has been shewn, that Cadmilus, and Cadmus, are the same. To close the whole, we have this farther evidence from Phavorinus, that Cadmus was certainly an epithet or title of Hermes.

⁴⁷ Καδμος, οὐ κυριον μονον, ἀλλὰ καὶ Ἑρμῆς ἐπιθετον.

Harmonia, the wife of Cadmus, who has been esteemed a mere woman, seems to have been an emblem of nature, and the fostering nurse of all things. She is from hence stiled

⁴⁴ Lycophron. V. 219.

⁴⁵ Scholia. ibid.

⁴⁶ Lycophron. Schol. V. 162.

⁴⁷ Vetus Auctor apud Phavorinum.

⁴⁸ παντροφος Ἀρμονία. And when Venus is represented in the allegory as making her a visit, she is said to go ⁴⁹ εἰς δόμον Ἀρμονίας παμμητορος, *to the house of the all-productive parent*. In some of the Orphic verses she is represented not only as a Deity, but as the light of the world.

⁵⁰ Ἀρμονίη, κοσμοιο φασφορε, καὶ σοφε Δαίμον.

Harmonia was supposed to have been a personage, from whom all knowledge was derived. On this account the books of science were stiled ⁵¹ κυβίας Ἀρμονίας, the books of Harmonia, as well as the books of Hermes. These were four in number, of which Nonnus gives a curious account, and says, that they contained matter of wonderful antiquity.

⁵² Εἰν ἐνὶ θεσφατα πάντα, ταπερ πεπρωμένα κοσμῷ

Πρωτογονοιο Φανητος επιγραφε μαντιπολος χειρ.

The first of them is said to have been coeval with the world.

⁵³ Πρωτην κυβιν οπωπεν ατερμονος ἡλικα κοσμος,

Εἰν ἐνὶ πάντα φερσαν, ὅσα σκηπτειχος Οφιων

Ηνυσεν.

From hence we find, that Hermon, or Harmonia, was a

⁴⁸ Nonnus. L. 41. p. 1070. Harmonia, by the Scholiast upon Apollonius, is stiled Νυμφη Ναις. L. 2. v. 992. The marriage of Cadmus and Harmonia is said to be only a parody of the marriage of Peleus and Thetis. Diodorus. L. 5. p. 323.

⁴⁹ Nonnus. L. 41. p. 1068.

⁵⁰ Oraculum Apollinis Sminthei apud Lactantium, D. I. L. 1. c. 8. p. 32. She is stiled the mother of the Amazons. Steph. Byzant. Ἀμαζονια.

⁵¹ Nonnus. L. 12. p. 328.

⁵² Ibid.

⁵³ Ibid.

Deity, to whom the first writing is ascribed. The same is said of Hermes. ⁵⁴ Ἑρμῆς λεγεται Θεων εν Αιγυπτῳ γραμματα πρῶτος εὑρειν. The invention is also attributed to Taut, or Thoth. ⁵⁵ Πρῶτος εσι Ταυτος, ὁ των γραμμάτων την εὑρεσιν επινοησας,—ὃν Αιγυπτιοι μεν εκαλεσαν Θωθ, Αλεξανδρεις δε Θωθ, Ἑρμην δε Ἕλληνες μετεφρασαν. Cadmus is said not only to have brought letters into Greece, but to have been the inventor of them: from whence we may fairly conclude, that under the characters of Hermon, Hermes, Taut, Thoth, and Cadmus, one person is alluded to. The Deity called by the Greeks Harmonia was introduced among the Canaanites very early by people from Egypt: and was worshiped in Sidon, and the adjacent country by the name of ⁵⁶ Baal Hermon.

Europa likewise was a Deity; according to Lucian the same as Astarte, who was worshiped at Hierapolis in Syria. He visited the temple, and had this information from the priests: ⁵⁷ ὡς δε μοι τις των Ἰρεων απηγετο, Ευρωπης εσι (το αγαλμα) της Καδμου αδελφης. He is speaking of the statue in the temple, which the priests told him belonged to a Goddess, the same as Europa, the sister of Cadmus. She was also esteemed the same as Rhea; which Rhea we know was the reputed mother of the gods, and particularly the mother of Jupiter.

⁵⁴ Plutarch. Sympos. L. 9. Quæst. 13. p. 738.

⁵⁵ Philo apud Euseb. P. E. L. 1. p. 31.

⁵⁶ Judges. C. 3. v. 3. [Hermon was particularly worshiped about Libanus, and Antilibanus, where was the country of the Cadmonites, and Syrian Hivites.

⁵⁷ Lucian de Syriâ Deâ. P. 6.

⁵⁸ Ἐς' αὖ Πεία τεκοῖ παῖδα Κρονῷ ἐν φιλοτῆτι.

Pindar speaks of Europa, as the ⁵⁹ daughter of Tityus : and by Herodotus she is made the mother of ⁶⁰ Sarpedon and Minos.

I have mentioned, that Cadmus was the same as the Egyptian Thoth; and it is manifest from his being Hermes, and from the invention of letters being attributed to him. Similar to the account given of Cadmus is the history of a personage called by the Greeks Caanthus; this history contains an epitome of the voyage undertaken by Cadmus, though with some small variation. Caanthus is said to have been the son of Oceanus; which in the language of Egypt is the same as the son of Ogus, and Oguges; a different name for the same ⁶¹ person. Ogus, and with the reduplication Ogugus, was the same as Ogyges, in whose time the flood was supposed to have happened. Ogyges is represented both as a king of Thebes in Egypt, and of Thebes in Bœotia: and in his time Cadmus is said to have left the former country, and to have come to the latter, being sent in quest of his sister Europa by his father. Caanthus was sent by his father with a like commission. His sister Melia had been stolen away; and he was ordered to search every country, till he found her. He accordingly traversed many seas, and at last landed in Greece, and passed into Bœotia. Here he found, that his sister was detained by Apollo in the grove of Isme-

⁵⁸ Apud Proclum in Timæum. P. 121. See Orpheus. Fragm. P. 403.

⁵⁹ Pyth. Ode 4. p. 237.

⁶⁰ Herodotus. L. 1. c. 173.

⁶¹ Og, Ogus, Ogenus, Ogugus, Ωγυγης, Ωγεγιδαι, all relate to the ocean:

nus. There was a fountain ⁶² of the same name near the grove, which was guarded by a dragon. Caanthus is said to have cast fire into this sacred recess; on which account he was slain by Apollo. His *ταφος*, or tomb, was in after times shewn by the Thebans. We may perceive, that the main part of this relation agrees with that of Cadmus. Melie, the sister of Caanthus, is by some spoken of as the mother of ⁶³ Europa: which shews, that there is a correspondence between the two histories. The person also, who sent these two adventurers, the sister, of whom they went in quest, and the precise place, to which they both came, exhibit a series of circumstances so similar, that we need not doubt, but that it is one and the same history. It is said, that Caanthus threw fire into the sacred ⁶⁴ grove: which legend, however misconstrued, relates to the first establishment of fire-worship at Thebes in the grove of Apollo Ismenius. The term Ismenius is compounded of Is-Men,

⁶² *Ανωτέρω δε τῆς Ἰσμενίως τὴν κρήνην ἰδοὺς αὐτὸν, ἦντινα Ἀρεως φασὶν ἱερὰν εἶναι, καὶ δράκοντα ὑπὸ τῆς Ἀρεως ἐπιτεταχθῆαι φυλάκῃ τῇ πηγῇ· πρὸς ταύτῃ τῇ κρήνῃ ταφος ἐστὶ Καανθὸς· Μελίας δὲ ἀδελφόν, καὶ Ὡκεανὸς παῖδα εἶναι· Κααιθὸν λεγούσιν· ὅτι ἀλλήναι δὲ ὑπὸ τῆς πατρὸς ζήτησαντα ἤρπασμένην τὴν ἀδελφὴν κτλ. Pausan. L. 9. p. 730.*

⁶³ *Dicitur Europa fuisse Agenoris Phœnicum Regis, et Meliæ Nymphæ, filia. Natalis Comes. L. 8. p. 481.*

⁶⁴ So Phlegyas was said to have fired the temple of Apollo at Delphi. Euseb. Chron. P. 27. *Apud Delphos templum Apollinis incendit Phlegyas.* Lutatius Placidus upon Statius. Thebaid. L. 1. v. 703. But Phlegyas was the Deity of fire, prior to Apollo and his temple. Apollo is said to have married Coronis the daughter of Phlegyas. Hyginus. F. 161. and by her he had a son Delphus, from whom Delphi had its name. *ibid.* See Pausan. L. 10. p. 811. The mythologists have made Apollo slay Caanthus: but Caanthus, Cunthus, Cunæthus, were all titles of the same Deity called Chan-Thuṯh in Egypt.

ignis Menis. Meen, Menes, Manes, was one of the most ancient titles of the Egyptian God Osiris, the same as Apollo, and Caanthus. What has been mentioned about Cadmus and Caanthus is repeated under the character of a person named Curnus; who is said to have been sent by his father Inachus in search of his sister ⁶⁵ Io. Inachus, Oceanus, Ogugus, and Agenor, are all the same personages under different names; and the histories are all the same.

That Cadmus was of old esteemed a Deity may be farther proved from his being worshiped at Gortyna in Crete, as we learn from ⁶⁶ Solinus. *Idem Gortynii et Cadmum colunt, Europæ fratrem.* He had moreover an Heroum at Sparta, which was erected by people stiled the sons of ⁶⁷ Huræus. We learn from Palæphatus, that according to some of the ancient mythologists, Cadmus was the person, who slew the serpent ⁶⁸ at Lerna. And according to Nonnus he contended with the giant Typhæus, and restored to Jupiter his lost ⁶⁹ thunder. By this is meant, that he renewed the rites, and worship of the Deity, which had been abolished. These are circumstances, which sufficiently shew, that Cadmus was a different personage, from what he is generally imagined. There was a hill in Phrygia of his name, and probably sacred to him; in which were the fountains of the river ⁷⁰ Lycus. There was also a river Cadmus, which rose

⁶⁵ Diodorus Siculus. L. 5. p. 331.

⁶⁶ Solinus. L. 17.

⁶⁷ Pausanias. L. 3. p. 245.

⁶⁸ Palæphatus. P. 22.

⁶⁹ Dionysiaca. L. 1. p. 42. L. 1. p. 38.

⁷⁰ Strabo. L. 12. p. 867.

in the same mountain, and was lost underground. It soon afterwards burst forth again, and joined the principal stream. Mountains and rivers were not denominated from ordinary personages. In short Cadmus was the same as Hermes, Thoth, and Osiris: under which characters more than one person is alluded to: for all theology of the ancients is of a mixed nature. He may principally be esteemed Ham, who by his posterity was looked up to as the Sun, and worshiped under his titles: a circumstance however, which was common to all, who were stiled Baalim. That he was the same as Ham will appear from the etymology of his name. I have before shewn that the Sun was stiled ⁷² Achad, Achon, and Achor: and the name, of which we are treating, is a compound of ⁷² Achad-Ham, rendered by the Greeks Acadamus and Academus, and contracted Cadmus. Many learned men have thought, that the place at Athens called Academia was founded by Cadmus, and denominated from him: and of the latter circumstance I make no doubt. ⁷³ *Ab hoc Cadmo Eruditi Academiam, quasi Cadmiam deducunt: quo nomine indigitari locum musis studiisque sacratum notissimum est.* The true name of Cadmus according to this supposition must have been, as I have represented, Acadamus; or as

⁷² See Radical. P. 76.

⁷² Places sacred to the Sun had the name of Achad, and Achor. Nisibis was so called. *In Achor, quæ est Nisibis.* Ephræmus Syrus. *Et in Achad, quæ nunc dicitur Nisibus.* Hieron. See Geograph. Hebræor. Extera. P. 227. of the learned Michaelis.

The Deity, called Achor, and Achad, seems to be alluded to by Isaiah. c. 65. v. 10. and c. 66. v. 17. Achad well known in Syria: Selden de Diis Syris. c. 6. p. 105.

⁷³ Hoffman—Academia. Hornius. Hist. Philos. L. 7.

the Ionians expressed it Academus, to have Academia formed from it. Herodotus informs us, that, when the Cadmians came to Attica, they introduced a new system of ⁷⁴ Architecture; and built temples in a style quite different from that, to which the natives had been used. And he describes these buildings as erected at some distance from those of the country. This was the situation of the place called Academia, which stood at the distance of a few furlongs from ⁷⁵ Athens. It was a place of exercise, and science; and by all accounts finely disposed; being planted with variety of trees, but particularly Olives, called here (*Μοριαί*) *Moriæ*. There were likewise springs, and baths for the convenience of those, who here took their exercise. The tradition among the Athenians was, that one Ecademus, or Academus, founded it in ancient times; from whom it received its name. Laërtius styles him the hero Ecademus: ⁷⁶ *Απο τινος Ἡρώος ὠνομασθη Εκαδημυς*. And Suidas to the same purpose: *Απο Εκαδημυς τινος Ἡρώος ὠνομασθεν*. But Eupolis, the comic writer, who was far prior, speaks of him as a Deity: ⁷⁷ *Εν ευσκιοις*

⁷⁴ Καὶ σφίς Ἰγὰ ἐστὶ ἐν Ἀθηνῇσι ἰδρυμένα, τῶν ἐν δὲ μετὰ τρισὶ λάρταισι Ἀθηναίοισι, ἀλλὰ τε κεχωρισμένα τῶν ἄλλων Ἰεῶν καὶ δὴ καὶ Ἀρχαίου Διμήτρου Ἰσον τε καὶ οργυία. Herod. L. 5. c. 61.

⁷⁵ Pausanias. L. 1. p. 71.

⁷⁶ Diog. Laertius. L. 3. § 6. Hornius says, Academia a Cadmo nomen accepit, non ab Ecademo. L. 7. c. 3. but Ecademus, and Cadmus, were undoubtedly the same person. Harpocration thinks that it took its name from the person, who first consecrated it. *Απο τοῦ Καθιερωτὰντος Ἀκαδημῆν*.

Ἡ μὲν Ἀκαδημία ἀπο Ἡρώος τινος Ἀκαδημῆν κτισάντος τοῦ πρώτου. Ulpian upon Demosthen. contra Timocratem.

⁷⁷ Eupolis Comicus: *ἐν Ἀστροτεύτοις* apud Laërtium in Vita Platonis. L. §. c. 7.

δρυμοισιν Ακαδημα Θεσ. The trees, which grew within the precincts, were looked upon as very sacred, ⁷⁸ οντως ἱεραὶ, and the place itself in ancient times was of so great sanctity, that it was a profanation to laugh there; ⁷⁹ προτερον εν Ακαδημια μηδε γελασαι εξεσιαν ειναι.

The Ceramicus at Athens had the same name; and ⁸⁰ was undoubtedly given from the same personage. Ακαδημια. καλεϊται δε ετως ο Κεραμικος. Hesych. The common notion was, that it was denominated from the hero ⁸⁰ Ceramus, the son of Dionusus. This arose from the common mistake; by which the place was put for the person, to whom it was sacred, and whose name it bore. Ham was the supposed hero: and Ceramus was Cer-Ham, the tower or temple of Ham, which gave name to the inclosure. This abuse of terms is no where more apparent than in an inscription mentioned by Gruter; where there is a mixed title of the Deity formed from his place of worship.

⁸¹ Malacæ Hispaniæ.

MARTI CIRADINO
TEMPLUM COMMUNE VOTO
ERECTUM.

Cir-Adon was the temple of Adon, or Adonis; the Amonian title of the chief God. In like manner near mount Laphys-

⁷⁸ Ην γαρ γυμνασιον απο Ακαδημα— περι αυτον δε ησαν αι οντως ἱεραὶ Ελαιαι της Θεσ, αι καλουνται Μεγραι. Schol. upon Aristoph. Νεφελαι. V. 1001.

⁷⁹ Ælian. Var. Hist. L. 3. c. 35.

⁸⁰ Το δε χωριον ο Κεραμικος το μεν ονομα εχει απο 'Ηρωος Κεραμου' Διονυσου τε ειναι και Αριαδνης. Pausan. L. 1. p. 8.

⁸¹ Gruter. Inscrip. P. 57. n. 13.

tium.

tium in Bœotia the God ⁸² Charops was worshiped, and stiled Hercules Charops. But Char-Ops, or Char-Opis, signified the temple of the serpent Deity: and was undoubtedly built of old by the people named Charopians, and Cyclopians; who were no other than the ancient Cadmians. Ceramicus was an Egyptian name; and one of the gates or towers of the gates at ⁸³ Naucratis in that country was so called. It was also the name of an harbour in Caria, probably denominated from some building at the ⁸⁴ entrance.

I may possibly be thought to proceed too far in abridging history of so many heroic personages, upon whose names antiquity has impressed a reverence; and whose mighty actions have never been disputed. For though the dress and colouring may have been thought the work of fancy, yet the substance of their history has been looked upon as undeniably true. To which I answer, that it was undoubtedly founded in truth: and the only way to ascertain what is genuine, must be by stripping history of this unnatural veil, with which it has been obscured; and to reduce the whole to its original appearance. This may be effected upon the principles, which I have laid down; for if instead of Perseus, or Hercules, we substitute bodies of men, who went under such titles, the history will be rendered very probable, and consistent. If instead of one person Cadmus traversing so much ground, and introducing the rites of his country at Rhodes, Samos, Thera, Thafus, Samothrace, and build-

⁸² Pausan. L. 9. p. 779.

⁸³ Athenæus. L. 11. p. 480.

⁸⁴ Pliny. L. 5. c. 29.

ing so many cities in Libya, we suppose these things to have been done by colonies, who were stiled Cadmians, all will be very right, and the credibility of the history not disputed. Many difficulties may by these means be solved, which cannot otherwise be explained : and great light will be thrown upon the mythology of the ancients.

The story then of Cadmus, and Europa, relates to people from Egypt, and Syria, who went abroad at different times, and settled in various parts. They are said to have been determined in their place of residence by an ox, or cow: by which this only is meant, that they were directed by an oracle : for without such previous inquiry no colonies went abroad. An oracle by the Amonians was termed Alphi, and Alpha, the voice of God. In Egypt the principal oracular temples were those of the sacred animals Apis and Mneuis. These animals were highly revered at Helio-
polis, and Memphis, and in other cities of that country. They were of the male kind; but the honours were not confined to them; for the cow, and heifer were held in the like veneration, and they were esteemed equally prophetic. Hence it was, that they were in common with the Apis and Mneuis stiled Alphi, and Alpha : which name was likewise current among the Tyrians, and Sidonians. In consequence of this, Plutarch, speaking of the letter Alpha, says, ⁸⁵ Φοινικας ἔτι καλεῖν τὸν Βεῦ. *The Phenicians call an ox Alpha.*

⁸⁵ Plutarch. Sympos. L. ix. c. 3. p. 738. Alpha likewise signified a leader: but I imagine, that this was a secondary sense of the word. As Alpha was a leading letter in the alphabet, it was conferred as a title upon any person who took the lead, and stood foremost upon any emergency.

And Hesychius speaks to the same purpose. Αλφα, βας. Thus we find that Alpha was both an oracle, and an oracular animal. The Grecians took it in the latter acceptance; and instead of saying that the Cadmians acted in obedience to an oracle, they gave out, that Cadmus followed a cow. What is alluded to in the animal, which was supposed to have been his guide, may be known by the description given of it by Pausanias: ⁸⁶ *Ἐπὶ δὲ ἑκατέρας τῆς βοῦς πλευρᾶς σημεῖον εἶναι λευκόν, εἰκασμένον κυκλῶ τῆς Σελήνης.* *There was a white mark on each side of the cow like the figure of the moon.* The poet quoted by the Scholiast upon Aristophanes speaks to the same purpose. ⁸⁷ *Λευκὸν σχῆμ' ἑκατέρθε περιπλοκόν, ἥντε Μηνῆς.* This is an exact description of the ⁸⁸ Apis, and other sacred kine in Egypt: and the history relates to an oracle given to the Cadmians in that country. This the Grecians have represented, as if Cadmus had been conducted by a cow: the term Alphi, and Alpha, being liable to be taken in either of these acceptations. Nonnus speaks of Cadmus as bringing the rites of ⁸⁹ Dionusius, and Osiris, from Egypt to Greece: and describes him according to the common notion as going in quest of a bull, and as being determined in his place of residence by a ⁹⁰ cow. Yet

⁸⁶ Pausan. L. 9. p. 733.

⁸⁷ Scholia in Aristoph. Βατραχ. V. 1256.

⁸⁸ Herodot. L. 3. c. 28.

⁸⁹ Αἰγυπτίῳ Διονυσίῳ

Εὐία φοιτητῆρες Οσίριδος Οἰγία φαιῶν. L. 4. p. 126.

⁹⁰ Πατρίδος αἴτι πολίσσαν επανύμαν, ἤχι πέσυσσα

Εὐνήσι βαρύγανον ἐν ποδᾶ δαιμονίῃ ἐας. Nonnus. L. 4. p. 130.

he afterwards seems to allude to the true purport of the history; and says, that the animal spoken of was of a nature very different from that, which was imagined: that it was not one of the herd, but of divine original.

⁹¹ Καδμε ματην περιφοιτε, πολυπλανον ιχνος ελίσσεις·
Μασειεις τινα Ταυρον, ον ε βοειη τεκε γαστηρ.

Under the character of Europa are to be understood people stiled Europeans from their particular mode of worship. The first variation from the purer Zabaism consisted in the Ophiolatrea, or worship of the serpent. This innovation spread wonderfully; so that the chief Deity of the Gentile world was almost universally worshiped under this symbolical representation. The serpent among the Amonians was stiled Oph, Eph, and Ope: by the Greeks expressed Οφίς, Οπίς, Ουπίς: which terms were continually combined with the different titles of the Deity. This worship prevailed in Babylonia, Egypt, and Syria: from which countries it was brought by the Cadmians into Greece. *Serpentis eam venerationem acceperunt Græci a Cadmo.* ⁹² Vossius. It made a part in all their ⁹³ mysteries; and was attended with some wonderful circumstances: of which I have before made some mention in the treatise de Ophiolatriâ. Colonies, which went abroad, not only went under the patronage, but under some title of their God: and this Deity was in after-times supposed to have been the real conductor. As the

⁹¹ L. 4. p. 128.

⁹² Vossius de Idol. Vol. 3. Comment. in Rabbi M. Maimonidem de Sacrificiis. p. 76.

⁹³ Justin Martyr. 1. Apolog. P. 60.

Sec Radicals. p. 47.

Cadmians, and Europeans, were Ophitæ, both their temples, and cities, also the hills, and rivers, where they settled, were often denominated from this circumstance. We read of Anopus, Afopus, Oropus, Europus, Charopus, Ellopis, Ellopiæ; all nearly of the same purport, and named from the same object of worship. Europa was a ⁹⁴ Deity: and the name is a compound Eur-Ope, analogous to Canope, Canophis, and Cnuphis of Egypt; and signifies Orus Pytho. It is rendered by the Greeks as a feminine, upon a supposition, that it was the name of a woman; but it related properly to a country; and we find many places of the like etymology in Media, Syria, and Babylonia: which were expressed in the masculine Europos, and Oropus. The same also is observable in Greece.

I have shewn, that Cadmus was Taut, or Thoth; the Taautes of Sanchoniathon. It is said of this person, that he first introduced the worship of the serpent: and this so early, that not only the Tyrians and Sidonians, but the Egyptians received it from him. From hence we may infer, that it came from ⁹⁵ Babylonia, ⁹⁶ *Τὴν μὲν οὖν τῆς Δρακοντος φύσιν, καὶ τῶν ὀφειῶν, αὐτὸς ἐξεθείασεν ὁ Ταυταύτος, καὶ μετ' αὐτὸν αὐθις Φοινικῆς τε, καὶ Αἰγυπτίων.*

The learned writers, who have treated of the Cadmians,

⁹⁴ Europa was the same as Rhea, and Astarte. Lucian. Dea Syria.

⁹⁵ Hence Nonnus alluding to the Tauric oracle, which Cadmus followed, calls it Assyrian: by this is meant Babylonian; for Babylonia was in after-times esteemed a portion of Assyria.

Ἀσσυρίην δ' ἀποεἶπε τῆς ἡγήτορά πομπης. L. 4. p. 128.

⁹⁶ Eusebius. P. E. L. 1. c. 10. p. 40.

have failed in nothing more, than in not considering, that they were a twofold colony, which came both from Egypt, and Syria : from Egypt first ; and then from Syria, and Canaan. In their progress westward they settled in Cyprus, Crete, Rhodes, Samos, Lesbos, Thrace : also in Eubœa, Attica, and Bœotia. In process of time they were enabled to make settlements in other parts, particularly in Epirus and Illyria : and to occupy some considerable provinces in Italy as high up as the Padus. Wherever they passed they left behind them numberless memorials : but they are to be traced by none more plainly than by their rites, and worship. As they occupied the greatest part of Syria, that country was particularly addicted to this species of idolatry. Many temples were erected to the Ophite God : and many cities were denominated from him. Both ⁹⁷ Appian, and Stephanus Byzantinus mention places in Syrophenicia called Oropus. Upon the Euphrates also in Mesopotamia were the cities ⁹⁸ Amphipolis, and ⁹⁹ Dura, both called of old Oropus. The chief Syrian God had the title of Bel, Baal, and Belial : which last the Greeks rendered Βελιας. Hence Clemens instead of saying, what agreement can there be between Christ and Belial, says ¹⁰⁰ *Τις δε συμφωνησις Χριστος προς ΒΕΛΙΑΡ*. This Belial, or Beliar, was the same as Belorus, and Osiris, who were worshiped under the symbol of

⁹⁷ Appian de Bello Syriac. P. 125.

Stephanus. Oropus.

⁹⁸ Pliny. L. 5. c. 25.

⁹⁹ Isidorus Characenus, apud Geogr. Vct. V. 2.

¹⁰⁰ Clemens Alexand. L. 5. p. 680.

a serpent.

a serpent. Hence Hesychius explains the term Beliar by a serpent. Βελιαρ—δρακων. *Beliar is the same as a dragon or serpent.* The Cadmians are said to have betaken themselves to Sidon, and Biblus : and the country between these cities is called Chous at this day. To the north is the city, and province of Hama : and a town, and castle, called by D'Anville Cadmus ; by the natives expressed Quadamus, or ¹ Chadamus. The Cadmians probably founded the temple of Baal Hermon in Mount Libanus, and formed one of the Hivite nations in those parts. Bochart has very justly observed, that an Hivite is the same as an ² Ophite : and many of this denomination resided under Mount Libanus, and Anti-Libanus ; part of which was called Baal Hermon, as we learn from the sacred writings. ³ *Now these are the nations, which the Lord left to prove Israel, namely, five Lords of the Philistines, and all the Canaanites, and the Sidonians ; and the Hivites that dwell in Mount Lebanon from Mount Baal Hermon unto the entering in of Hamath.* There were other Hivites, who are mentioned by Moses among the children of ⁴ Canaan. But the Cadmonites, and many of the people about Mount Libanus were of another family. The Hivites of Canaan Proper were those, who by a stratagem obtained a treaty with ⁵ Joshua. Their chief cities were Gibeon, Cephirah, Beeroth, and Kirjath Jearim. These lay

¹ See D'Anville's Map of Syria.

² Bochart Geog. Sacra. L. 4. p. 305.

³ Judges. c. 3. v. 1, 3.

⁴ Genesis. c. 10. v. 17.

⁵ Joshua. c. 9. v. 3. and 7.

within

within the tribe of ⁶ Judah, and of Benjamin, who possessed the southern parts of Canaan. But the other Hivites, among whom were the Cadmonites, lay far to the north under Libanus at the very extremities of the country. The sacred writer distinguishes them from the Canaanites, as well as from the other Hivites, by saying, the Hivites of Baal Hermon. And he seems to distinguish the Sidonians from the genuine Canaanites, and justly: for if we may credit prophane history, the Cadmians had obtained the sovereignty in that city: and the people were of a mixed race. ⁷ Καδμος — Τυρῶν καὶ Σιδωνος ἐβασίλευεν. The Cadmians extended themselves in these parts quite to the Euphrates, and westward to the coast of Greece, and Ausonia; and still farther to the great Atlantic. They went under the name of Eliopians, Oropians, ⁸ Cadmonites, Hermonians, Ophitæ: and wherever they settled there will be always found some reference to their ancient history, and religion. As they were particularly stiled Ophitæ, or Hivites, many places whither they came, were said to swarm with ⁹ serpents. Rhodes was under this predicament, and had the name of Ophiusa: which name was given on account of the Hivites, who there settled, and of the serpent-worship, which they introduced. But the common notion was, that it was so called from real serpents, with which it was infested. The natives were said

⁶ Joshua. C. 15. v. 9. and. c. 18. v. 25, 26.

⁷ Eusebii. Chron. P. 27.

⁸ Cadmus is called Καδμων. Steph. Byzant. Ἰλλυρία. Berkelius has altered it to Καδμος, though he confesses, that it is contrary to the evidence of every Edition and MSS.

⁹ Concerning Hivite Colonies see backward. Vol. 1. P. 481.

to have been of the giant race, and the ¹⁰ Heliadæ or offspring of the Sun; under which characters the ancients particularly referred to the sons of Chus, and Canaan. Their coming to the island is alluded to under the arrival both of Danaus and Cadmus, by whom the rites, and ¹¹ religion of the Rhodians are supposed to have been introduced. In Greece were several cities named Oropus, by which is signified Ori Serpentis civitas. One of these was near ¹² Tanagra upon the border of Attica, and Bœotia. This is the very spot where the Cadmians first resided: and the city was undoubtedly built by them. It stood near the warm baths of Amphiaraus, whose temple belonged to the Oropians; and who was particularly worshiped by them. We are informed by Strabo, that the temple of Amphiaraus was built either in imitation, or in memory, of one called Cnopia at ¹³ Thebes. Cnopia is a contraction for Can-Opia; and the temple was certainly founded by people from Egypt. It took its name from Can-ope, or Can-opus, the Ophite God of that country; and of the people likewise, by whom the building was erected. The natives of Bœotia had many memorials of their having been originally Ophites. The history of

¹⁰ Diodorus Sic. L. 5. p. 327. p. 329.

¹¹ Diodorus. Ibid.

¹² Pausanias. L. 1. p. 83.

There was Oropia as well as Elopia in Eubœa. Steph. Byzant. Oropus in Macedonia. Ibid. Also in Syria: Orobii Transpadani. Europus near Mount Hæmus. Ptolemy. Europa in Epirus. Ibid.

¹³ Strabo. L. 9. p. 619.

their

their country had continual references to serpents and dragons. They seem to have been the national insigne: at least they were esteemed so by the people of Thebes. Hence we find, that upon the tomb of Epaminondas there was figured a shield with a serpent for a device, to signify that he was an Ophite, or ¹⁴ Theban. The Spartans were of the same race: and there is said to have been the same device upon the shield of ¹⁵ Menelaus, and of ¹⁶ Agamemnon. The story of Cadmus, and of the serpent, with which he engaged upon his arrival in Bœotia, relates to the Ophite worship, which was there instituted by the Cadmians. So Jason in Colchis, Apollo in Phocis, Hercules at Lerna, engaged with serpents, all which are histories of the same purport; but mistaken by the later Grecians.

It will not, I think, be amiss to take notice of some of those countries westward, to which Cadmus is said to have betaken himself. From Bœotia he is supposed to have passed to Epirus and Illyria: and it is certain, that the Cadmians settled in many places upon that coast. In Thesprotia was a province of the Athamanes; who were deno-

¹⁴ Suidas. Epaminondas.

¹⁵ Pausanias. L. 10. p. 863.

¹⁶ Both Menelaus and Agamemnon were ancient titles of the chief Deity. The latter is supposed to have been the same as Zeus, Æther, and Cœlus. He seems to have been worshiped under the symbol of a serpent with three heads. Hence Homer has given to his hero of this name a serpent for a device both upon his breastplate, and upon his baldrick.

Της δ' ἐξ ἀργυρέος τελαμώνην, αὐτὰρ ἐπ' αὐτῷ

Κυανέος ἐλελίκτο δράκων· κεφαλαι δὲ οἱ ἦσαν

Τρεῖς ἀμφιτεφείας, ἑνὸς ἀνχέρος ἐκπεφυυῖαι. Iliad. Λ. V. 38.

minated from their Deity Ath-Man, or Ath-Manes. Here were the rivers Acheron, and Cocytus, the lake Acherusia, and the pestiferous pool ¹⁷ Aornon. Here was the city Acanthus similar to one of the same name about forty miles above ¹⁸ Memphis: and a nation of people called ¹⁹ Oreitæ: all which have a reference to Egypt. The oracle at Dodona was founded by people from the same country, as we are assured by ²⁰ Herodotus and others. And not only colonies from that country, but people from Canaan must have betaken themselves to these parts, as is evident from names of places. This will appear from the city ²¹ Phœnice: and from another near Oricum, called Palæste; and from the coast and region stiled Palæstina. This was the spot where Cæsar landed, before he marched to Pharsalia. ²² *Postridie terram attigit Cerauniorum saxa inter, et alia loca periculosa, quietam nactus stationem. At portus omnes timens, quod teneri ab adversariis arbitrabatur, ad eundem locum, qui appellatur Palæste, omnibus navibus incolumibus, milites exposuit.* Lucan takes notice of the same circumstance and calls the coast Palæstina.

²³ *Inde rapi cœpere rates, atque æquora classem.*

¹⁷ Pausanias. L. 1. p. 40. Strabo. L. 7. p. 499.

Aornon, and an oracular temple in Thesprotia. Pausanias. L. 9. p. 768.

¹⁸ Καί ἐν Αἰγυπτῷ Ἀκανθος, Μεμφίδος ἀπέχουσα σταδίων τριακοσίων εἰκοσι—
ἐστὶ δὲ ἡ Ἀθαμανίας. Steph. Byzant.

¹⁹ Εἰτα μετὰ τῆτον εἰσὶν ΟΡΕΙΤΑΙ λεγόμενοι. Dicæarchus. Geog. Vet. Vol. 2. p. 3. v. 45.

²⁰ L. 2. c. 57, 58.

²¹ Κατὰ Βεθρωτον Φοινίκη. Strabo. L. 7. p. 499. It was a place of great note. Polybius. L. 1. p. 94, 95.

²² Cæsar de Bello Civili. L. 3. c. 6.

²³ Lucan. L. 5. v. 458.

Curva sequi ; quæ jam, vento fluctuque secundo
Lapsa, Palæstinas uncis confixit arenas.

Here was the haven Comar, or ²³ Comarus, near the pool Aornus : and a city ²⁴ Oropus, similar to the Oropus of Syria, and Bœotia. And higher up was a region Europa, stiled Europa Scythica by Festus Rufus. It is observable that there was a city in Epirus called ²⁵ Tecmon, similar to one in Canaan, as we may infer from the chief of David's captains being stiled the ²⁶ Tecmonite.

Some of this family proceeded to the western part of the Adriatic gulf, and settled upon the Eridanus, or Po. Here were the Orobians, the same as the Oropians, whose chief city was Comus : near which the consul Marcellus overthrew the ²⁷ Galli Insubres. The story of Phaethon, who was supposed to have fallen into the Eridanus, is manifestly of Egyptian original ; as the fable of Cycnus is from Canaan. Phaethon is by some represented as the first king, who reigned in ²⁸ Chaonia, and Epirus. He was in reality the same as Ofiris, the Sun ; whose worship was introduced there very early, as well as upon the Padus. The names of the Deities in every country are generally prefixed to the list of kings, and

²³ Κομαρας. Strabo. L. 7. p. 500. The same observable in India. Petra Aornon near Comar. Arrian. Exped. P. 191. and Indic. P. 319.

²⁴ Steph. Byzant.

²⁵ Τεκμων πολις Θεσπρωτων. Steph. Byzant. See T. Livius. L. 45. c. 26.

²⁶ 2 Samuel: C. 23: v. 8. In our version rendered the Tachmonite, chief among the captains.

²⁷ Victoria ad Comum parta. T. Livius. L. 33. c. 36.

²⁸ Gurtler. L. 2. p. 597.

mistaken accordingly. Cycnus is supposed to have resided not only in Liguria, but in Ætolia, and Phocis. There was in these parts a lake ²⁸ Conope, from Cycnus called also ²⁹ Cycnæa; which names undoubtedly came from Egypt, and Canaan. The colonies upon the Padus left many memorials of their original; especially those, who were from the Caph-torim of Palestina. Some of them had carried on a great work upon the part of the river, where they settled; which from them was called ³⁰ Fossa Philistina; and Fossiones Philistinæ. Of this I have made mention ³¹ before.

It is said of Cadmus, that at the close of his life he was, together with his wife Harmonia, changed to a serpent of stone. This wonderful metamorphosis is supposed to have happened at Encheliæ, a town in Illyria, which circumstance is taken notice of by Lucan.

³² Tunc qui Dardanium tenet Oricon, et vagus altis
Dispersus sylvis Athamas, et *nomine prisco*
Encheliæ, versi testantes funera Cadmi.

²⁸ Also a city Conope, by Stephanus placed in Acarnania.

²⁹ Antoninus Liberalis. C. 12. p. 70. A city Conopium was also to be found upon the Palus Mæotis. Steph. Byzant.

³⁰ Plin. L. 3. c. 16. The Cadmians of Liguria came last from Attica and Bœotia: hence we find a river Eridanus in these parts, as well as in the former country. Ποταμοί δ' Ἀθηναίοις ῥέουσιν Ἐιλίσσος τε, καὶ Ἡρίδανω τῷ Κελτικῷ κατὰ αὐτὰ ὄνομα ἔχων. κ. λ. Pausan. L. 1. p. 45.

³¹ Vol. 1. p. 376.

³² Lucan. L. 3. v. 187. The same is mentioned by the poet Dionysius.

Κείνον δ' αὖ περὶ κόλπον ἰδοῖς περικυδῆα τυμβόν,
Τυμβόν, ὃν Ἀρμόνιος, Καδμοῖο τε φημὶς ἐνίσπει,
Κεῖθε γὰρ εἰς Ὀφίων σκαλίον γένος ἠλλαξάντο. V. 390.

The true history is this. These two personages were here enshrined in a temple, or Petra : and worshiped under the symbol of a serpent. Scylax Caryandensis speaking of this part of Illyria says, ³³ Καδμυς και Ἀρμονίας οἱ λίθοι εἰσιν ενταυθα, και ἱερον. *In this region are two stones sacred to Cadmus, and Harmonia : and there is likewise a temple dedicated to them.* Lucan, who calls the place Enchelîæ, speaks of the name as of great antiquity. It undoubtedly was of long standing, and a term from the Amonian language. Enchelîæ, Εγχελιαί, is the place of En-Chel, by which is signified the fountain of heaven ; similar to Hanes, Anorus, Anopus in other parts. The temple was an Ophite Petra : which terms induced people to believe, that there were in these temples serpents petrified. It is possible, that in later times the Deity may have been worshiped under this form : whence it might truly be said of Cadmus, and Harmonia, that they would one day be exhibited in stone.

³⁴ Λαΐνεην ημελλον εχειν οφιδεα μορφην.

But the notion in general arose from a mistake ; and was owing to a misinterpretation of the word Petra. On this account many personages were said to have undergone this change. Pollux, who was of a character superior to what is generally imagined, was said to have been turned to a stone.

³⁵ Εἰς λίθον αὐτοτελεστον εμορφωθη Πολυδευκης.

³³ Geog. Vet. Vol. 1. p. 9. Here were Πέτραι Πλαγταί.

³⁴ Nonni Dionys. L. 44. p. 1144.

³⁵ Nonnus. L. 25. p. 646.

Ariadne underwent the like ³⁶ change. Also Battus, Atlas, ³⁷ Alcmena, and others. All these histories relate to personages, enshrined in temples stiled Petra, who had a *στυλος* or rude pillar erected to their honour. This was the usage in all parts, before the introduction of images. There are allusions to these Ophite temples, and to these pillars, upon the coins of Syria, and Tyre. Upon these the Deity is represented between two rough stones, with two ³⁸ serpents on each side of him. A temple of this sort, which betrayed great antiquity, stood in the vicinity of Thebes, and was called the serpent's head. Pausanias speaks of it as remaining in his ³⁹ time. The same author affords another instance in his account of Achaia; which is attended with some remarkable circumstances. He tells us, ⁴⁰ that at Pheræ, a city of that region, was a fountain sacred to Hermes; and the name of it was Hama. Near this fountain were thirty large stones, which had been erected in ancient times. Each of these was looked upon as a representative of some Deity. And Pausanias remarks, that instead of images the Greeks in times of old universally paid their adoration to rude unwrought ⁴¹ stones.

That the Cadmians were the people, whom I suppose

³⁶ Λαϊνὴν ποιήσε κορυσσομένην Ἀριάδην. Nonnus. L. 44. p. 1242.

³⁷ Pausan. L. 9. p. 743.

³⁸ See Goltius, Vaillant, and Suidas, Ἡρακλῆς.

³⁹ — λιθοῖς χωρίον περιεχόμενον λογάσιν Ὀφείως καλεῖται οἱ Θηβαῖοι κεφαλὴν. Pausan. L. 9. p. 747.

⁴⁰ Pausan. L. 7. p. 579.

⁴¹ Τιμὰς θεῶν ἀντι ἀγαλμάτων εἶχον ἀργοὶ λίθοι. Ibid.

them.

them, may I think be proved from many other circumstances. There are some particulars in the history of these emigrants, by which they may be as effectually distinguished, as by any national mark of feature, or complexion. I have taken notice in a former treatise of the Cuthites, who came from Babylonia and settled in Egypt; and who were afterwards expelled the country. They came under different titles; and were stiled Phenicians, Arabians, and Ethiopians: but they were more particularly distinguished by the name of Oritæ, and of shepherds. These appellations must be carefully kept in remembrance, for they will be found to occur in almost every part of the world, wherever any of this family settled. In the histories above given of Osiris, Dionusus, and others, we find, that the sons of Chus are represented, as great travellers, and at the same time general benefactors: and it is to be observed, that the same characters occur in every history: the great outlines are the same in all. They appear to have been zealous worshipers of the Sun; and addicted to the rites of fire: which mode of worship they propagated, wherever they came. They are described as of superior stature, and were reputed the sons of Anac, and Urius, from Canaan, and Babylonia. In respect to science they seem to have been very eminent, if we consider the times, when they lived. They were particularly famed for their knowledge in astronomy, architecture, and music. They had great sagacity in finding ⁴² mines, and consequently were very rich. Lastly there continually oc-

⁴² Καδμος Φοινίξ λιθοτομίαν εἰσέφερε, και μεταλλα χρυσου τα περι το Παγκαιον επερονησεν ορος. Clemens. Strom. L. 1. p. 363. See Natalis Comes of Cadmus.

curs in their history some allusion to shepherds. Every one of these particulars may be met with in the accounts given of the Cadmians: but it was the turn of the times to make every thing center in their imaginary leader Cadmus. He is supposed to have found out mines in Cyprus, and Thrace: and to have been the inventor of letters, and the introducer of science. To him are ascribed the temples at Rhodes; and the buildings in Attica, and Bœotia. We find him celebrated as a great ⁴² theologist and astronomer: and it is reported of Cadmus, as it was also of Orpheus, that he left behind him many valuable remains, which ⁴³ Bion Proconnesius is said to have translated. But all these gifts, so lavishly bestowed upon one person, should be transferred to a people, who went under the name of Cadmians: and in whom all these requisites are to be found. If we make this allowance, the history will be found to be true. This people in their migrations westward were accompanied by others from Canaan, and Syria. I have shewn that they settled at Rhodes, where they were called Ophites, or Hivites. Another of their titles was Heliadæ, or children of the ⁴⁴ Sun. They were looked upon as adepts in every branch of science, and particularly famed for their skill in astronomy. They were the first navigators of the seas; and the division of time with the notification of seasons is ascribed to them. *Οἱ δὲ Ἡλιαδαὶ διαφοροὶ γεγονότες τῶν ἀλλῶν ἐν παιδείᾳ διηνεγκαν, καὶ μα-*

⁴² Nonnus. Dionys. L. 4. p. 128.

⁴³ Clemens. Alex. L. 6. p. 753.

⁴⁴ Stiled *παιδες Ἥλιου* by Diodorus. L. 5. p. 327.

⁴⁵ Diodorus. L. 5. p. 328.

λιστα ἐν Ἀστρολογίᾳ· εἰσηγήσαντο δὲ καὶ περὶ τῆς ναυτιλίας
πολλὰ, πολλὰ δὲ καὶ περὶ τὰς ὥρας διέταξαν. All these arts,
if we may believe Herodotus, took their rise in ⁴⁶ Babylonia :
from whence they were carried by the Oritæ into Egypt :
and from Egypt westward to Rhodes, and to various parts
besides. The Oritæ, or Auritæ, were the same as the He-
liadæ, denominated from the great object of their worship,
the Sun. He was among other titles stiled ⁴⁷ Orites ; as we
learn from Lycophron : which is by his Scholiast interpreted
the Sun. ⁴⁸ Ωριτην θεον, τον αυτον Ἡλιον. *The Deity, which*
is termed Orites, is no other than the Sun. These He-
liadæ were Ophitæ ; and introduced at Rhodes, and in other
places, the worship of the serpent. Hence they occur in
Greece under various titles, such as Ellopians, Europeans,
Oropians, Asopians, and the like, being so denominated
from places which they consecrated to Ops, and Opis,
the serpent. The Cadmians settled in Eubœa, which was
called Ellopia from Ellops, a supposed brother of ⁴⁹ Cothus.
Plutarch gives an account of Cothus himself coming to Eu-
bœa in company with another named Arclus. ⁵⁰ Κοθος, καὶ
Ἀρχλος, οἱ ἑσθ' παιδες εἰς Εὐβοίαν ἦκον οἰκησαντες. By Co-
thus and Arclus are meant Cuthites and Herculeans, people
of the same family, who settled in this island. The Oritæ
of Egypt were also stiled Arabians ; and the Arabian

⁴⁶ Herodotus. L. 2. c. 109.

⁴⁷ Ἡ τον Θοραιον, Πτωον, Ωριτην, θεον. Lycophron. V. 352.

⁴⁸ Scholiast. Ibid.

⁴⁹ Strabo. L. 10. p. 683.

⁵⁰ Quæstiones Græcæ. P. 296.

nome was denominated from them. The Cadmians, who settled in Eubœa, may be traced under the same names. Strabo calls the people, who were supposed to attend Cadmus, Arabians, ⁵¹ Ἀραβες, οἱ συν Κασμῷ. One district in the island was denominated from them, Æthiopium: ⁵² Αἰθιοπιον, ονομα χωρις εν Ευβοια. This is more particularly described by Stephanus, as the passage is happily corrected by Salmasius. Αἰθιοπιον, χωριον Ευβοιας παρα Δηλις, πλησιον τε Ευριπυ. *There is a part of Eubœa hard by Delium, and near to the Euripus, called Ethiopium.* But the most critical mark, by which any of these islands were distinguished, was that of ⁵³ Oritæ. This is the express title of the shepherds in Egypt; which they assumed both on account of the Deity, whom they worshiped, and in reference to the city Ur in Chaldea, from whence they were in part derived. They founded a city of the same name in Eubœa, which the Greeks expressed ⁵⁴ Oria: whence came the provincial title of Oritæ. Here Orion was supposed to have been ⁵⁵ nursed, whose history we know was from Babylonia. The natives had a tradition, that he was the son of ⁵⁶ Urieus, and of the gigantic race: the purport of which, I think, cannot be mistaken. They passed, as I have shewn, from Eubœa

⁵¹ Strabo. L. 10. p. 685.

⁵² Harpocraton.

⁵³ Strabo. L. 10. p. 683. Polybius. L. 11. p. 627.

⁵⁴ Εν τη Ορια καλουμενη της Ἰστιαωτιδος. Strabo. L. 10. p. 683. Oria is literally the land of Ur.

⁵⁵ Strabo. L. 10. p. 683. He mentions a domestic quarrel among some of this family, and adds, της Οριτας—πολεμουμενες ὑπο των Ελλοπιων, *that the Oritæ were attacked by the Ellopians.*

⁵⁶ Antoninus Liberalis. C. 25. p. 130.

to Attica, and Bœotia. Here also was a city ⁵⁷ Ur, like that in Chaldea, and a tradition about Orion being born in these parts. They likewise pretended to shew his ⁵⁸ tomb. This city Ur, or Uria, was in the district of Tanagra, and stood directly opposite to the province of Ethiopia in Eubœa, being separated only by the narrow frith of the ⁵⁹ Euripus. They settled also at Træzen, where Orus is said to have resided: by which we are to understand his worshipers, the Oritæ. ⁶⁰ Φάσι δε Ωρον γενεσθαι σφισιν εν γη πρωτον εμοι μεν ουν Αιγυπτιον φαινεται, και ουδαμως Ἑλληνικον ονομα Ωρος ειναι. Βασιλευσαι δ' ουν φασιν αυτον, και Ωραιαν απ' αυτου καλεισθαι την γην. *The people of Træzen, says Pausanias, give out, that one Orus was the first in their country. But the name Orus to me seems to have been of Egyptian original. They farther relate, that this Orus was a king, and that the province was from him called Oraia.* Uria above, and Oraia here, however differently expressed, signify literally the land of Ur. In all these places the Cuthites went under various appellations, but particularly of Cyclopians, Ellopians, and ⁶¹ Eu-

⁵⁷ Ἡ Ὑρια δε της Ταναγρακης νυν εστι, προτερον δε της Θηβαϊδος, οπερ ο Ὑριος μεμυθενται, και η τε Ωριωνος γενεσις. Strabo. L. 9. p. 620. He is called Ὑριος by Euphorion. See Homer. Σ. Scholia. V. 486.

⁵⁸ Εστι και Ωριωνος μνημα εν Ταναγρα. Pausan. L. 9. p. 749.

⁵⁹ Εστι δ' η μεν Ὑρια προς τον Ευριπον. Steph. Byzant.

⁶⁰ Pausanias. L. 2. p. 181.

⁶¹ Europus is the same as Oropus, and signifies Orus Pytho. Ops, Opis, Opus, Opas, all signify a serpent. Zeus was the same as Orus and Osiris; hence stiled Europus, and Europas; which Homer has converted to Ευροπας, and accordingly stiles Jupiter Ευροπα Zeus.

ropians from their worship. Agreeably to the account which has been above given, we find, that the Heroum of Cadmus at Sparta was built by Europus, and his brethren: and they likewise are represented as the sons of ⁶³ *Uræus*. As we are acquainted with the eastern manner of speaking; and know that by the daughter of Tyre, the daughter of Jerusalem, the children of Moab, the children of Kedar, the children of Seir, the children of the east, are meant the inhabitants of those places: may we not be assured that by Europus and the sons of Urius and *Uræus*, are pointed out a people stiled Europeans of Babylonish extraction, who were ab origine from Ur in Chaldea? And is it not plain, that the history of Cadmus is founded upon terms ill understood, and greatly misapplied? Yet the truth is not totally defaced, as I hope, that I have made appear. By Moses Chorenensis Cadmus is represented as of the giant race; and he is said to have come from ⁶⁴ *Babylonia*. Nonnus mentions his planting in Greece a colony of giants.

⁶⁵ *Και σαχus αυτολοχευτος ανηεζητο Γιγαντων.*

Hence the Cadmians were stiled *Ανακες*, and ⁶⁶ *Ανακτες*; and the temples of their Gods, *Ανακτορια*, *Anactoria*. These terms were imported from the Anakim of Egypt and Canaan: but as the people, who brought them, were Oritæ, and the sons of Urius, they must ultimately have come

⁶³ Pausanias. L. 3. p. 245. *ειραι δε αυτης Υραισ παιδας.*

⁶⁴ L. 2. c. 4. p. 87.

⁶⁵ Nonnus. L. 4. p. 136.

⁶⁶ *Ο γαρ δη χρονος εκεινος ηνεγκεν ανθρωπους χειρων μεν εργοις, και ποδων ταχεσι, και σωματων βρωμαιοις, ως εοικεν, υπερφους, και ακαματους.* Plutarch. in Theseo. P. 3.

from Babylonia. Here astronomy, and the other sciences first commenced; and the worship of the Sun was first instituted: where the priests, and professors were stiled Oritæ, and ⁶⁷ Orchani. Lucian indeed says, that astronomy was not derived to the Greeks either from the Egyptians, or the Ethiopians; but from ⁶⁸ Orpheus. This however intimates, that the Ethiopians, under which name the sons of Chus are mentioned by the ⁶⁹ Greeks, were supposed to have introduced science into this country; otherwise this caveat had been unnecessary. But we shall in the end shew, that Orpheus was from the same quarter. And to put the matter out of all doubt, we find Herodotus maintaining very determinately, that the knowledge of the heavens, and every thing relating to the distribution of time, was imported from ⁷⁰ Babylonia. As these Babylonians, these sons of Urius, manifestly came to Greece by the way of Egypt, it appears pretty evident, that they were the sons of Chus, of the shepherd race, who so long held the sovereignty in that kingdom. Hence it is, that throughout the whole mythology of the Grecians there are continual allusions to shepherds; a title, which we know was peculiar to the Auritæ of Egypt. Nonnus in his allegorical poem describes Cadmus

⁶⁷ Ἐστὶ δὲ καὶ φυλὸν τι τῶν Χαλδαίων, καὶ χώρα τῆς Βαβυλωνίας ὑπ' ἐκείνων οἰκημένη, πλησιαζούσα καὶ τοῖς Ἀραβί, καὶ τῇ κατὰ Περσας λεγόμενῃ θάλαττῃ. Ἐστὶ δὲ καὶ τῶν Χαλδαίων τῶν Ἀστρονομικῶν γένῃ πλείων· καὶ γὰρ Ὀρχηνοὶ τινεὶ προσαγορεύονται. Strabo. L. 16. p. 1074.

⁶⁸ Lucian de Astrolog. P. 987.

⁶⁹ Χεε, ἐξ οὗ Αἰθιοπες. Euseb. Chron. P. 11.

⁷⁰ Πολὸν μὲν γὰρ, καὶ γνωμόνα, καὶ τὰ δώδεκα μέρη τῆς ἡμέρης παρὰ Βαβυλωνίων ἐμάθον Ἕλληνες. L. 2. c. 109.

in a pastoral habit, playing upon an instrument, and reclining himself under the shade of an oak.

⁷¹ Κλινας γειτονι νωτον ὑπο δρυι φορβας υἱης,
Και φορεων αγραυλον αηθεος εἶμα Νομης.

He gives to him the same powers in harmony which were attributed to Orpheus. Hence Cadmus is made to say that he could charm the woods upon the mountains, and sooth the wild beasts of the forest: that he could even calm the ocean, and stop the course of its turbulent waters.

⁷² Θελξω δενδρεα παντα, και ουρεα, και φρενα θηρων.
Ωκεανον σπενδοντα παλινδινητον ερυξω.

Almost all the principal persons, whose names occur in the mythology of Greece and Italy, are represented as shepherds. Not only the Gods Faunus, Apollo, Pan, Sylvanus, Pales, Adonis, but Eumelus, Triptolemus, Erichthonius, Eumolpus, Aristæus, Battus, Daphnis, Terambus of Egypt, and Osiris, are represented of that profession. Hence it is, that we find altars, and inscriptions to the shepherd ⁷³ Gods. Apollo was stiled Νομευς, and Ποιμνιος; and was said to have been educated in ⁷⁴ Arabia. When Rhea produced to the world Poseidon, she gave him to the care of a ⁷⁵ shepherd to bring

⁷¹ L. i. p. 32.

⁷² Nonnus. L. i. p. 38.

⁷³ Romæ Inscriptio Vetus.

ΤΟΙΣ ΝΟΜΙΟΙΣ ΘΕΟΙΣ, Gruter. xcii. η. 4.

⁷⁴

Omne benignum

Virus odoriferis Arabum quod doctus in arvis

Aut Amphrysiaco Pastor de gramine carpsi.

Statii Sylv. L. i. Soteria. V. 104.

⁷⁵ Ρεα, ηνικα Ποσειδωνα ετεκε, τον μεν ες ποιμνην καταθεσθαι, διαιτην ενταυθα ιξοντα μετα των αργων. Pausan. L. 8. p. 613.

him up among the flocks. Atlas, the great astronomer, is represented as a shepherd. ⁷⁶ Ἀτλας μαθηματεκος ην Λιβυς ανης.—Πολυειδος δε ο διθυραμβοποιος τον Ατλαντα τετον ΠΟΙΜΕΝΑ Λιβυν φησιν. *Atlas the great mathematician, was a person of Libya. The Dithyrambic poet Polueidos says, that Atlas was a Libyan shepherd.* There was a tradition that the temple of Ammon in Libya was built by a shepherd, from whom it received its name; ⁷⁷ απο τε ιδρυσαμενς ποιμενος. It is reported of the Muses, that they were of shepherd extraction, and tended flocks, which they entrusted to their favourite Aristæus.

⁷⁸ Καί μιν έων μηλων θεσαν ησανον, όσσ' ενεμοντο
Αμπεδιον Φθιαν Αθαμαντιον, αμφι τ' ερυμνην
Οθρυν, και ποταμς ιερον ροον Απιδανοιο.

This is the person by Virgil stiled Pastor Aristæus. Zethus and Amphion are described as of the same profession, though kings of Thebes. ⁷⁹ Ζηθος δε και Αμφιων αδελφοι ησαν ποιμενες. Even the monster Polyphemus is taken notice of as a musician, and a ⁸⁰ shepherd. Macrobius mentions, that among the Phrygians the Sun was worshiped under a pasto-

⁷⁶ Scholia in Lycophron. V. 879.

⁷⁷ Pausanias. L. 4. p. 337. So also says Eustathius. 'Οι δε φασι τον εκει Δια Αμμωνα κληθηναι απο τινος ομωνυμς Ποιμενος, προκαταρξαντος της τε Ιερς ιδρυσεως. Schol. in Dionys. V. 211.

⁷⁸ Apollonius Rhodius. L. 2. V. 515.

The same Poet of the nymph Cyrene.

Ενθα δ' Αρις-αιον Φοιβω τεκει, όν καλεσιν

Αγρεα, και Νομιον πολυληϊοι Αιμωνιης. L. 2. v. 568.

⁷⁹ Syncellus. P. 156.

⁸⁰ Homer. Odyss. L. 1. Pastor Polyphemus of Virgil.

ral ⁸² character with a pipe and a wand. Tiresias the prophet is by Hyginus stiled Tiresias, Eueri filius, or as some read it, Tiresias, Eurii filius, ⁸³ *Pastor*. This was also one of the titles out of many conferred upon the Phenician Hercules, to whom they attributed the invention of purple. He was the chief Deity, the same as Cham, and Orus, the God of light; to whom there is a remarkable invocation in the Dionysiaca of Nonnus.

⁸⁴ Ἀστροχίτων Ἡρακλῆς, ἀναξ πυρός, Ὁρχαμε κόσμος,
Ἡελίε, βροτεοίῳ βίῃ δολιχοσκίε ΠΟΙΜΗΝ.

Some of the pyramids in Egypt were stiled the pyramids of the shepherd ⁸⁵ Philitis; and were said to have been built by people, whom the Egyptians held in abomination: from whence we may form a judgement of the persons, by whom those edifices were erected. Many hills, and places of reputed sanctity were denominated from shepherds. Caucasus, in the vicinity of Colchis, had its name conferred by Jupiter in memory of Caucasus a shepherd. ⁸⁶ Το ὄρος εἰς τιμὴν τοῦ Ποιμενός Καυκάσον μετονομασας. Mount Cithæron in Bœotia was called Asterius; but received the former name from one Cithæron, a ⁸⁷ shepherd, supposed to have been there slain. I have mentioned from Herodotus, that the Cadmians

⁸² Macrobii Saturn. L. 1. c. 21. p. 210.

⁸³ Hyginus. Fab. 68. Euri, and Eueris Filius. He is by Theocritus stiled Μαιρίς Εὐρηίδης. Idyl. 24. v. 70.

⁸⁴ Nonni Dionys. L. 40. p. 1638.

⁸⁵ Herodotus. L. 2. c. 128.

⁸⁶ Cleanthes περι Θεομαχίας, quoted by Plutarch de Flum. Φασις.

⁸⁷ Plutarch de Flum. Ισμήνος.

⁸⁸ Herodotus. L. 5. c. 61.

built the temple of ⁸⁸ Damater, or Ceres, in Attica, where they introduced her worship. And there is a remarkable circumstance mentioned in consequence of this by Hesychius, who tells us, that the priests of this Goddess were of a particular family, called Ποιμενίδαι, or *the Shepherd race*. Ποιμενίδαι, γένος, ἐξ οὗ ὁ Δημήτριος ἱερεὺς. The Cadmians therefore, from whom this priesthood came, must have been in a peculiar manner shepherds. The mountain Apæfantus in Argolis is said to have been named from ⁸⁹ Apæfantus, a shepherd. The Cuthites settled in Thrace near Hæmus in Sethonia; of whom Stephanus gives this short but remarkable history: ἐκαλῶντο πρότερον Νομαῖοι. The author does not say, that they *were* shepherds; but that they anciently were so called: so that it was not so much the profession, as the title of the people. They settled in Hetruria, and Latium; in which last province stood the city Præneste, of which I have before spoken. It was said to have been of high antiquity, and was founded by Cæculus;

⁹⁰ Vulcano genitum pecora inter agrestia Regem,
Inventumque focis, omnis quem credidit ætas.

We find here, that the founder of this city was a shepherd, and a king, and the reputed son of Vulcan, the same as Urius. It is said of him, that he was, inventum focis, because he was ab origine from the land of fire; by which is meant Ur of Chaldea. So the personage, represented un-

⁸⁸ Herod. L. 5. c. 61.

⁸⁹ Plut. de Fluv. Inachus.

⁹⁰ Virgil. Æneid. L. 7. v. 678.

der the character of Cacus upon Mount Aventine, is by Livy said to have been a shepherd. ⁹¹ *Pastor accola ejus loci, nomine Cacus, ferox viribus.* He likewise is said to have been the son of the God of Fire : ⁹² *Huic monstro Vulcanus erat pater.* The first city which the Cadmians built in Bœotia was named ⁹³ Poimandris ; or as Eustathius renders it Poimandria, ⁹⁴ Ποιμανδρία ; the same which was afterwards called Tanagra. It is said to have been so denominated from one Poimander. This name is by interpretation a shepherd, or rather a shepherd of men. It answers to the title of Ποιμην λαο, so frequently to be met with in Homer. That excellent Poet was wonderfully fond of every thing, which favoured of antiquity : and has continual references to the ancient history of Egypt, and to the rites of that country. He sometimes seems to adhere superstitiously to obsolete terms, thinking probably, that they enriched his verse, and gave a venerable air to the narration. Of these no one occurs more frequently than the title of a shepherd Prince, which he bestows on many of his leaders. It is the translation of a title, which the sons of Chus, as well as the Egyptians, gave to their Deities, and to their kings. Hence the writings of Hermes were inscribed the works of the Shepherd Prince, as we may infer from the Greek tran-

⁹¹ T. Livius. L. 1. c. 7.

⁹² Virgil. L. 8. v. 198.

⁹³ Ἡ Ποιμανδρίς ἐστὶν ἡ αὐτὴ τῇ Ταναγραίῃ. Strabo. L. 9. p. 619.

⁹⁴ Ποιμανδρία πόλις Βοιωτίας, ἡ καὶ Ταναγρα καλεῖται. Schol. Lycoph. V. 326. Ποιμανδρία is by some interpreted mulctrale : but that was not the original purport of the word.

script: for that was written in imitation of the former, and called ⁹⁵ Poimandras.

Thus have I endeavoured to state the progress of the Cuthites under their different appellations to Greece; and to describe the rout which they took in their peregrinations. I have shewn, that under the title of Phenicians and Cadmians, they first settled in Canaan, and in the region about Tyre and Sidon: from whence they extended themselves towards the midland parts of Syria; where they built Antioch. ⁹⁶ Κασος, και Βηλος, Ιναχς παιδες, προς τῷ Οροντῇ ποταμῷ τὴν νυν Αντιοχειαν τῆς Συρίας πόλιν ἐκτίσαν. *Casus, and Belus, two sons of Inachus, built the city in Syria, which is now called Antioch upon the river Orontes.* By Casus is meant Chus; and Belus is a Babylonish title of Ham, as well as of his immediate descendants, who are here alluded to. From Syria they penetrated to the Euphrates, and from thence to Armenia: and that there were colonies here of Amonians, and particularly of the Cuthites, may be known from the history of Cadmus: but more especially from the similitude of language, person, and manners, which subsisted among these ⁹⁷ nations. Zonaras is very explicit upon this head. He mentions the incroachments of the sons of Ham in these parts, and shews the extent of the tref-

⁹⁵ Hermes Trismegistus, ἢ Παιμανδρῆς.

⁹⁶ Syncellus. P. 126. Eusebius. Chron. P. 24.

⁹⁷ By which are meant the Syrians, Arabians and Armenians. Το μεν γὰρ τῶν Ἀρμενίων ἔθνος, καὶ το τῶν Συρίων, καὶ τῶν Ἀραβῶν πολλὴν ὁμοφυλίαν ἐμφαίνει κατὰ τὴν διαλεκτὸν, καὶ τὰς ἑσθῆς, καὶ τὰς τῶν σωματῶν χαρακτηρισκτλ. —εἰκαζεῖν δὲ δεῖ καὶ τὰς τῶν ἐθνῶν τῶτων κατονομασίας ἐμφερεῖς ἀλλήλαις εἶναι. Strabo. L. i. p. 70.

pass, of which they were guilty. ⁹⁸ Οἶδε γε παῖδες τὰ Χαμ-
 την ἀπο Συρίας καὶ Ἀβανὲ καὶ Λιβανὲ τῶν ὄρων γῆν κατέσ-
 χον, καὶ ὅσα πρὸς θάλασσαν αὐτῶν ἐτετραπτο, μέχρις ὠκε-
 ανς, κατέληφασιν. *In respect to the sons of Ham, they seized
 upon all the inland country, which reaches from Syria, and
 particularly from the mountains Abanus, and Libanus: and
 all the region, which from thence extends towards the sea, even
 as far as the Ocean.* Of these emigrants Tacitus has given
 a curious account, which has never been sufficiently heeded.
 He takes notice of those who settled in Canaan, as well as
 those, who passed higher towards the north. ⁹⁹ Sunt, qui tra-
 dant Assyrios convenas, indigum agrorum populum, parte
 Ægypti potitos, ac mox ¹⁰⁰ proprias urbes, Hebræasque terras,
 et propiora Syriæ coluisse. As the Cadmians settled about
 Byblus and Sidon, there seems in consequence of it to have
 been a religious correspondence kept up between this colony
 and Egypt. It is said according to the enigmatical turn of
 the times, that the head of Osiris was annually wafted by the
 floods to ¹ Byblus. It was reported to have been just seven
 days in its passage; and the whole was performed *θειῇ ναυτιλίῃ*,
 by a voyage truly miraculous. There are many proofs that the
 religion of Syria came in great measure from Egypt. The rites
 of Adonis, and the lamentations upon his account at Sidon, and
 Byblus, were copies of the mourning for Osiris, and represented

⁹⁸ Zonaras. L. i. p. 21.

⁹⁹ Tacitus. Hist. L. 5. c. 2.

¹⁰⁰ It should perhaps be *proximas urbes*. The same history is alluded to by
 Eusebius. *Ἐπὶ Ἀπίδος τῆ Φοῦωνεως μοῖρα τῆ Αἰγυπτίων στρατῷ ἐξεπέσεν Αἰγυπτῶ,
 οἱ ἐν Παλαιστίνῃ καλεσμένη Συρίᾳ οὐ πόρρω Ἀραβίας ὤκησαν.* Euseb. Chron. P. 26.

¹ Lucian de Deâ Syriâ.

in the same ² manner. Lucian, having described the pompous temple at Hierapolis, says, that there was another in the neighbourhood, not of Assyrian, but Egyptian original; the rites of which were received by the natives from Heliopolis in that ³ country. This he did not see: but speaks of it as very grand, and of high antiquity.

These particulars I have thought proper to discuss thoroughly, in order to disclose the true history of the Cadmi-ans, as I am hereby enabled to prove the great antiquity of this people; and to shew who they were, and from whence they came. It has been observed by many of the learned, that some particular race of men spread themselves abroad, and got access among numberless nations. Some have thought, that they were Scythians; others, that they were Egyptians: others still, that they were from Phenicia, and Canaan. What they have said upon the subject, however they may seem to differ from one another, may in some degree be allowed. But I believe, that the true account is that which I have here given. I have endeavoured with great pains to sift the history to the bottom: and it is to me manifest, that they were for the most part the Auritæ, those shepherds of Egypt. This people had spread themselves over that country like a deluge: but were in time forced to retreat, and to betake themselves to other parts. In consequence of this they were dissipated over regions far remote. They were probably joined by others of their family, as well as by the Canaanites, and the Caphtorim of Palestina. They are to be met with in

² They were in each country stiled the mourning for Thamas, and Thamuzi.

³ Ἐχουσι δὲ καὶ ἄλλοι Φοινίκας Ἴβρον, καὶ Ἀσσυρίων, ἀλλὰ Αἰγυπτίων, τοὺς ἐξ Ἡλι-
πολίου εἰς τὴν Φοινικὴν ἀπικέτο. κλ. Lucian de Deâ Syriâ.

Perfis, and Gedrosia, under the name of Oritæ. They are to be found in Boetica upon the Atlantic under the same name. They settled in Colchis, Thrace, Phrygia, Sicily, and Hetruria; and upon the extreme parts of the Mediterranean: *Diluvio ex illo tot vasta per æquora vecti.*

These are the migrations, of which the ancient historian⁵ Istrus wrote in a curious treatise, long since lost; which he inscribed *περι των Αιγυπτίων αποικίας*. We meet with a summary account of them in Diodorus Siculus, who mentions, that after the death of Isis and Osiris the Egyptians sent out many colonies, which were scattered over the face of the earth. ⁶ *Οἶδε οὖν Αἰγυπτιοὶ φασὶ καὶ μετὰ ταῦτα ἀποικίας πλείσας ἐξ Αἰγύπτου κατὰ πᾶσαν διασπαρῆναι τὴν οἰκούμενην*. Of these migrations there were two remarkable above the rest: the one of the sons of Chus, concerning whom I have been treating; the other of the Israelites, which was somewhat later than the former. The author above takes notice of both these occurrences in a most valuable extract preserved by Photius; wherein he does not sufficiently distinguish the particular families of these emigrants, nor the different times of the migration: yet the account is very

⁴ In Boetica they were called Oritani. Strabo. L. 8. p. 204.

There were Oritæ in Epirus. Dicæarchus *status Græciæ*. *Μετὰ τῆτον εἰσὶν Ορίται*. P. 4. v. 45.

Oritæ in Persis. Arrian. L. 4. c. 26. also in Gedrosia. See Auctor *Peripli Maris Erythræi*.

Πρὸς τὸν δὲ τῶν Ἰνδῶν ποταμῶν Ορίται. Schol. Dionys. V. 1095. *Ορίται ἔθνος Ἰνδικόν*. Steph. Byzant. There were Oritæ in Persis, hard by the Cutha of Josephus. Ant. L. 9. c. 4. and c. 15.

⁵ Clemens. Alexand. Strom. L. 1. p. 382.

⁶ Diodorus Siculus. L. 1. p. 24.

curious; and the history of each transaction plainly delineated. ⁷ Εὐθύς γὰρ οἱ ξενολατρεμενων των αλλοεθνων οἱ επιφανεσατοι, και δρασιμωτατοι συστραφεντες εξερρίφησαν, ὡς τινες φασιν, εις την Ἑλλαδα, και τινας ἑτερας τοπας, εχοντες αξιολογας ἡγεμονας ὧν ἡγεντο Δαναος, και Καδμος, των αλλων επιφανεσατοι. Ὅδε πολυς λεως εξεπεσεν εις την νυν καλεμενην Ισδαιαν. Upon this, as some writers tell us, the most eminent and enterprising of those foreigners, who were in Egypt, and obliged to leave the country, betook themselves to the coast of Greece, and also to other regions, having put themselves under the command of proper leaders for that purpose. Some of them were conducted by Danaus, and Cadmus, who were the most illustrious of the whole. There were beside these a large, but less noble, body of people, who retired into the province called now ⁸ Judea.

When therefore we speak of the history of Greece as far back as we can carry it, and of the rites and religion introduced into that country, we may accede to the account given of them by Zonaras. ⁹ Εκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον κακειθεν προς Ἑλληνας. All these things came from Chaldaea to Egypt; and from thence were derived to the Greeks. The same is attested by ¹⁰ Josephus. What preceded the arrival of the Cadmians, and other Cuthites, in these parts, is utterly unknown. With them commences the history of the Country. It is true, there are accounts concerning Erec-

⁷ Ex Diodori. L. xl. apud Photium. P. 1152.

⁸ A similar account is given by the same author. L. i. p. 24.

⁹ Zonaras. V. i. p. 22. Also Syncellus. P. 102.

¹⁰ He is very full upon this head. Contra Apion. L. i. p. 443. and 444.

theus, Erichthonius, Cecrops, and other ancient kings: but they were superadded to the history of Attica, just as the names of Inachus, Phoroneus, Apis, were to that of Argos. It was therefore matter of great surprise to Solon, when he was informed by the Egyptian priests of the ancient occurrences of their country, and of the wars of the Atlantians, to find the same names stand at the head of their histories, as were observable in those of Greece: ¹¹ Κεκροπος τε, και Ερεχθεως, και Εριχθονις, και Ερισιχθονος, των τε αλλων. *For instance, the names of Cecrops, Erechtheus, Eriethonius, Erisethon, and others. Και τα των Γυναικων και ταυτα. The names also of their women were the same.* In reality they were all titles of the Deity, as might be easily shewn. Erechtheus for instance was the God of the sea, and as such worshiped by the very people, who insisted him among their kings. This may be proved from Athenagoras. ¹² Αθηναιος Ερεχθει Ποσειδωνι θυει. *The Athenian sacrifices to Erechtheus, the same as Poseidon.* Strabo seems to think, that most of the ancient names were foreign; ¹³ such as Cecrops, and Codrus, and Arclus, and Cothus: and he is certainly right in his opinion.

What I have here said, may in some degree prove a basis for the history of Greece. We may indeed talk of Xuthus, Ion, and Hellen: also of the Leleges, and Pelasgi, and thus amuse ourselves in the dark: but no real emolument can

¹¹ Plato. Critias. Vol. 3. p. 110.

¹² Legatio. P. 279.

¹³ Και απο των ονοματων δε εριων το βαρβαρον εμφανιεται. Κεκροψ, και Κοδρος, και Αικλος (read Αρκλος) και Κοθος. κ. λ. L. 7. p. 495.

possibly

possibly arise, till the cloud, with which history has been so long obscured, be done away. This cannot well be effected, till some of the first principles, upon which we are to proceed, be made out, and these great truths determined.

This inquisition I have been obliged to make concerning some of the principal personages in the annals of Greece. For it is impossible to lay a foundation for a future history unless what is true, and what is false, be previously determined. All those, of whom I have been treating, stand foremost in the lists of antiquity, and have been admitted with too little consideration. Many of the first Fathers in the Christian church, seeing the high pretensions of the Grecians, tried to invalidate their claim by shewing, that all their ancient heroes were subsequent to Moses. This was the repeated labour of Clemens of Alexandria, Theophilus, Eusebius, Tatianus, and others. It was a point urged by them continually in their recommendation of the Scriptures: as if priority of time were necessarily a mark of truth. The best chronologers likewise admit these personages in their computations: and great pains have been used to reconcile the contradictions in their histories, and to ascertain the æra, when they flourished. These learned men acted upon a very laudable principle: but failed in the very beginning of their process. For, as I have before taken notice, the question should not have been about the time, when these persons lived; but whether they ever existed. The fathers proceeded upon very precarious grounds; and brought their evidence to a wrong test. They indeed state things very fairly; and have authorities for all that they advance. But the traditions of

the Greeks were not uniform. And if any Gentile writer, instead of carrying the æra of Inachus, and Phoroneus, or of Dionufus, and Perfeus, towards the time of Mofes, had extended it to the times of the first kings in Egypt, I do not fee what they could have done : for this person in his turn could have produced authorities. They might indeed have difputed the point, and have oppofed evidence to evidence ; but nothing certain could have enfued.

OF THE
DELUGE,
AND THE

Memorials thereof in the Gentile World.

TH E history of the Deluge, as it is transmitted to us by Moses, may appear short and concise ; yet abounds with matter : and affords us a thorough insight into the most material circumstances, with which that calamity was attended. There seems to have been a great convulsion in nature, insomuch that all flesh died, eight persons only being saved : and the means of their deliverance were so wonderful, that very lasting impressions must have been left upon their minds, after they had survived the fearful event. The sacred writer has moreover given us the reasons, why it pleased God to bring this flood upon the world, to the destruction of the work of his hands.

¹ *The earth was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth. Make thee an ark of Gopher wood.—And this is the fashion, which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof.—Thus did Noah: according to all, that God commanded him, so did he.—*² *And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.—*³ *In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self same day entered Noah, &c.—And they went in unto Noah into the ark two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.—*⁴ *And all flesh died, that*

¹ Genes. C. 6. v. 11. &c.

² Genes. C. 7. v. 7.

³ Genes. C. 7. v. 11. &c.

⁴ Genes. C. 7. v. 21, &c.

moved upon the earth—All, in whose nostrils was the breath of life—And every living substance was destroyed. And the waters prevailed upon the earth an hundred and fifty days.

We find from the above, that the Patriarch and his family were inclosed in an ark, or covered float ; wherein there was only one window of a cubit in dimensions. This was of small proportion in respect to the bulk of the machine, which was above five hundred feet in length. It was moreover closed up, and fastened : so that the persons within were conigned to darkness ; having no light, but what must have been administered to them from lamps and torches. They therefore could not have been eye-witnesses to the general calamity of mankind. They did not see the mighty eruption of waters, nor the turbulence of the seas : when *the fountains of the great deep were broken up*. Yet the crash of mountains and the noise of the cataracts could not but have sounded in their ears : and possibly the cries of people may have reached them ; when families and nations were overwhelming in the floods. The motion too of the ark must have been very violent at this tempestuous season : all which added to the gloom, and uncertainty, in which they were involved, could not but give them many fearful sensations ; however they may have relied on Providence, and been upheld by the hand of heaven. We find that the machine, in which they were secured, is termed Thebah, an ark, or chest. It was of such a model and construction as plainly indicated, that it was never designed to be managed, or directed by the hands of men. And it seems to have been
the

the purpose of Providence throughout to signify to those, who were saved, as well as to their latest posterity, that their preservation was not in any degree effected by human means.

After this the sacred historian proceeds to inform us, that ⁵*God remembered Noah, and every living thing,—that was with him in the ark: that the fountains of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.—*⁶*And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark, which he had made: And he sent forth a raven; which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: But the dove found no rest for the sole of her foot; and she returned unto him into the ark.—And he stayed yet other seven days; and again he sent forth the dove out of the ark: And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.—And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto*

⁵ Genes. C. 8. v. 1, &c.

⁶ Genes. C. 8. v. 4, &c.

Noah,

Noah, saying, Go forth of the ark. And Noah went forth, and his sons, and his wife, and his sons wives with him. And Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt-offerings on the altar.

These are the principal circumstances in this wonderful occurrence ; which I have produced in the words of the divine historian, that I might not do injury to his narration : and they are of such a nature, as, one might well imagine, would be long had in remembrance. We may reasonably suppose, that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himself; and transmitted to every branch of his family : that they were made the subject of domestic converse ; where the history was often renewed, and ever attended with a reverential awe and horror : especially in those, who had been witnesses to the calamity, and had experienced the hand of Providence in their favour. In process of time, when there was a falling off from the truth, we might farther expect that a person of so high a character as Noah, so particularly distinguished by the Deity, could not fail of being revered by his posterity : and, when idolatry prevailed, that he would be one of the first among the sons of men, to whom divine honours would be paid. Lastly, we might conclude that these memorials would be interwoven in the mythology of the Gentile world : and that there would be continually allusions to these ancient occurrences in the rites and mysteries ; as they were practised by the nations of the earth. In conformity to these suppositions I shall endeavour to shew, that these things did happen : That the his-

tory

tory of the deluge was religiously preserved in the first ages : That every circumstance of it is to be met with among the historians and mythologists of different countries : and traces of it are to be particularly found in the sacred rites of Egypt, and of Greece.

It will appear from many circumstances in the more ancient writers, that the great Patriarch was highly revered by his posterity. They looked up to him as a person peculiarly favoured by heaven ; and honoured him with many titles ; each of which had a reference to some particular part of his history. They stiled him Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Ofiris. When there began to be a tendency towards idolatry ; and the adoration of the Sun was introduced by the posterity of Ham ; the title of Helius among others was conferred upon him. They called him also *Μην*, and *Μαν*, which is the Moon ; the secret meaning of which name I shall hereafter shew. When colonies went abroad, many took to themselves the title of Minyadæ and Minyæ from him ; just as others were denominated Achæmenidæ, Auritæ, Heliadæ, from the Sun. People of the former name are to be found in Arabia, and in other parts of the world. The natives at Orchomenos were stiled Minyæ ; as were also some of the inhabitants of Theffaly. It was the ancient name of the Arcadians, interpreted * *Σελήνιται*, Lunares : but grew obsolete. Noah was the original *Ζεὺς*, Zeus, and Dios. He was the planter of

* *Και Αριγῶν ὁ Χίος ἐν ταῖς θεσεσι καὶ Διονυσίος ὁ Χαλκιδεὺς ἐν πρώτῳ κτισέως ταῦτα αὐτὰ φασ, καὶ ἔθνος δὲ Ἀρκαδίας Σελήνιτας εἶναι. Schol. in Apollon. Rhod. L. 4. v. 264.*

the vine, and the inventer of ⁹ fermented liquors : whence he was denominated Zeuth, which signifies ferment; rendered *Ζεὺς*, Zeus, by the Greeks. He was also ¹⁰ *Dionusos*, interpreted by the Latines Bacchus, but very improperly. Bacchus was Chus, the grandson of Noah ; as Ammon may be in general esteemed Ham, so much revered by the Egyptians.

As many of these terms were titles, they were not always uniformly adapted : nor were the ancients consistent in their mythology. But nothing has produced greater confusion in these ancient histories, than that fatal turn in the Greeks of reducing every unknown term to some word, with which they were better acquainted. In short, they could not rest, till they had formed every thing by their own idiom ; and made every nation speak the language of Greece. Among the people of the east the true name of the Patriarch was preserved : they called him Noas, Naus, and sometimes contracted Nous : and many places of sanctity, and many rivers were denominated from him. Anaxagoras of Clazomenæ had been in Egypt ; and had there obtained some knowledge of this personage. He spoke of him by the name of Noas or Nous ; and both he and his disciples were sensible that it was a foreign appellation : yet he has well nigh ru-

⁹ Τον Οσίριν Διόνυσον. Diod. Sic. L. 1. p. 11.

Αλλά και της απηγριωμένην έχοντας χωραν, η προς φυτειαν αμπελθ απηλλοτριωμένην, μαθειν το κατασκευαζομενον εκ των κριθων πομα, βραχυ λειπομενον της περι τον οινον ευωδίας. Diod. Sic. L. 3. p. 207.

Νωε, ὅς κεκληται ὑπο εριων Δευκαλιωι. Theophil. ad Autolyc. L. 2. p. 370.

¹⁰ Ηφαιστος τις Αιγυπτιος εν τοις χερονις τῷ Νωε,

Ὁς Νωε και Διονυσος, και Οσίρις καλειται. Tzetzes Chil. 10. Hist. 335.

ined the whole of a very curious history, which he had been taught, by taking the terms in a wrong acceptation, and then making inferences in consequence of this abuse.

"Οἱ δὲ Ἀναξαγόρειοι ἐρμηνεύσι Νεὺ μὲν τὸν Δία, τὴν δὲ Ἀθηνᾶν τέχνην.—Προμηθεὶα δὲ Νεὺ ἐλέγον· Προμηθεῖα γὰρ εἰν ἀνθρώποις ὁ νῆς διο καὶ μυθεύονται τὰς ἀνθρώπους μεταπεπλαδαί, δηλονότι ἀπο ιδιωτείας εἰς γνῶσιν. *The disciples of Anaxagoras say, that Nous is by interpretation the Deity Dis, or Dios: and they call Athena, Art or Science—They likewise esteem Nous the same as* ¹² *Prometheus.* He then proceeds to inform us, why they looked upon Nous to have been Prometheus: *because he was the renewer of mankind; and was said, μεταπεπλαδαί; to have fashioned them again, after that they had been in a manner extinct. All this is to be inferred from the words above. But the author, while he is giving this curious account, starts aside; and forgetting that he is confessedly treating of a foreign term, recurs to his own language; and from thence frames a solution of the story. He tells us that Nous, which he had been speaking of as a proper name, was after all a Grecian term, νῆς, the mind: that the mind was Prometheia; and Prometheus was said to renew mankind, from new form-*

¹¹ Euseb. Hist. Synagoge. P. 374. What is rendered Νῆς, should be expressed Νοῦς or Νοῦς.

¹² Eusebius in another place mentions Προμηθεύς, ὃς πλαττεῖν ἀνθρώπους ἐμυθεύετο. Chron. Can. P. 103.

Διονύσου, Διὸς Νεὺ. Macrobian Saturn. L. 1. c. 18.

Νῆς, ψυχή, ποταμός, καὶ ἡ μοῖρα. Hesych.

ing their minds; and leading them by cultivation from ignorance to ¹³ *knowledge.* Thus have the Greeks by their affectation continually ruined history: and the reader may judge, how difficult it is to see the truth through the mist, with which it is environed. One would imagine, that Homer had an eye to this fatality in his countrymen, when he made the following pathetic exclamation:

¹⁴ Α. δειλοι, τι κακον τοδε παχετε; νυκτι μεν υμων
Ειλυαται κεφαλαι τε, προσωπα τε.—Ηελιος δε
Ουρανυ εξαπολωλε, κακη δ' επιδεδρομεν αχλυσ.

Near the temple of Eleusinian Damater in Arcadia, were two vast stones, called Petroma: one of which was erect; and the other was laid over, and inserted into the former. There was a hollow place in the upper stone, with a lid to it. In this among other things was kept a kind of mask, which was thought to represent the countenance of Damater, to whom these stones were sacred. I mention this circumstance, because there was a notion among the Pheneatæ, who were the inhabitants of this district, that the Goddess came into these parts in an age very remote, even before the days of Naos, or Noah. ¹⁵ Φενεατων δε εσι λογος, και πρην η Ναον αφικεσθαι γαρ και ενταυθα Δημητρα πλανωμενην.

Suidas has preserved from some ancient author a curious memorial of this wonderful personage; whom he affects to

¹³ Fulgentius says the same from Apollophanes, C. 2. p. 628. Apollophanes in sacro carmine scribit Saturnum quasi sacrum Νεν; Νες enim Græcè sensus dicitur: aut satorem Νεν.

¹⁴ Hom. Odyss. γ. V. 351.

¹⁵ Pausan. L, 8. p. 630. Ναος is certainly a transposition for Νοας, Noah.

distinguish from Deucalion, and stiles *Ναννακος*, Nannacus.

¹⁶*Ναννακος, παλαιος ανηρ προ Δευκαλιωνος. Τετον φασι Βασιλεα γενεσθαι,—ὅς προειδως τον μελλοντα κατακλυσμον, συναγαγων παντας εις το Ἱερον μετα δακρυων ικετευσε. Και παροιμια επι Ναννακ, επι των σφοδρα παλαιων και αρχαιων.*

*Nannacus was a person of great antiquity, prior to the time of Deucalion. He is said to have been a king, who foreseeing the approaching deluge, collected every body together, and led them to a temple; where he offered up his prayers for them, accompanied with many tears. There is likewise a proverbial expression about Nannacus; which is applied to people of great antiquity. Suidas has done great injury to this curious tradition by a misapplication of the proverb at the close. What he alludes to was τα Ναννακ κλαιω, vel οδυρομαι; a proverb, which had no relation to time, nor to ancient persons; but was made use of in a general calamity; whenever it could with propriety be said, *I suffer, as Noah suffered; or, the calamities of Noah are renewed in me.* Stephanus gives great light to this history, and supplies many deficiencies. He calls the person Annacus; and like Suidas, makes him of great antiquity, even prior to the reputed æra of Deucalion. He supposes him to have lived above three hundred years: at which period, according to an oracle, all mankind were to be destroyed. This event happened by a deluge; which this author calls the deluge of Deucalion, instead of Annacus. In consequence of this unfortunate distinction*

¹⁶ There is some mistake in this name. *Ναννακος* may have been a variation for *Ναυακος*, Noacus: or it may be for *Ναυ-Νακος*, Noah Rex.

between

between two characters, which were one and the same, he makes the aged person to be destroyed in the general calamity, and Deucalion to be saved. He takes notice of the proverb, and mentions the renewal of the world.¹⁷ Φασι δὲ ὅτι ἦν τις Ἀννακος, ὃς ἐζήσεν ὑπὲρ τα τριακοσια ετη· τῆς δὲ περιζ μαντευσασθαι ἕως τινος βιωσεσθαι. Ἐδοθη δὲ χρησμος, ὅτι τῶτε τελευτησαντος παντες διαφθαρησονται. Ὅι δὲ Φρυγες ακυσαντες ἐθρηνεν σφοδρως· ἀφ' ἧ παροιμια, το ἐπι Ἀννακῃ κλαυσειν, ἐπι των λιαν οἰκτιζομενων. Γενομενε δὲ τῶ κατακλυσμῳ ἐπι Δευκαλιωνος, παντες διεφθαρησαν. Ἀναξήραν-θεισης δὲ τῆς γῆς, ὁ Ζεὺς ἐκέλευσε τῷ Προμηθεὶ καὶ τῇ Ἀθηνᾷ εἰδῶλα διαπλασαι ἐκ τῶ πῆλῳ, καὶ προσκαλεσαμενος τῆς ανεμῶς ἐμφυσησαι πασιν ἐκέλευσε, καὶ ζῶντα ἀποτελεσαι. *The tradition is, that there was formerly a king named Annacus, the extent of whose life was above¹⁸ three hundred years. The people, who were of his neighbourhood and acquaintance, had enquired of an oracle, how long he was to live. And there was an answer given, that when Annacus died, all mankind would be destroyed. The Phrygians upon this account made great lamentations: from whence arose the proverb, το ἐπι Ἀννακῃ κλαυσειν, the lamentation for Annacus; made use of for people or circumstances highly calamitous. When the flood of Deucalion came, all mankind was*

¹⁷ Stephan. Byzant. Ἰκονιον.

¹⁸ Noah lived above three hundred years after the flood; which this writer has supposed to have been his term of life when the flood came. The ancients estimated the former life of Noah, or Osiris, to his entrance into the ark: this interval in the ark was esteemed a state of death: and what ensued was looked upon as a second life, and the renewal of nature. This will appear all through the Gentile history of the deluge.

destroyed,

destroyed, according as the oracle had foretold. Afterwards, when the surface of the earth began to be again dry, Zeus ordered Prometheus and Minerva to make images of clay in the form of men: and when they were finished, he called the winds, and made them breathe into each, and render them vital. However the story may have been varied, the principal outlines plainly point out the person, who is alluded to in these histories. Many personages having been formed out of one has been the cause of great confusion both in these instances, and in numberless others. Indeed the whole mythology of the ancients has by these means been sadly clouded. It is, I think, manifest, that Annacus and Nannacus, and even Inacus, relate to Noachus, or Noah. And not only these, but the histories of Deucalion, and Prometheus have a like reference to the Patriarch; in the ¹⁹ six hundredth year (and not the three hundredth) of whose life the waters prevailed upon the earth. He was the father of mankind, who were renewed in him. Hence he is represented by another author, under the character of Prometheus, as a great artist, by whom men were formed anew, and were instructed in all that was good. He makes ²⁰ Minerva cooperate with him in making images of clay, according to the history before given: but he additionally gives to her the province of inspiring them with a living soul, instead of calling the winds together for that purpose. Hence the soul of man according to Lucian is an emanation of Divine Wisdom.

¹⁹ Genes. C. 7. v. 11.

²⁰ Καὶ το μεν ὅλον, ἀρχιτεκτων αὐτος (ὁ Προμηθεύς) ἢ συνειργαζέτο δὲ τοι καὶ ἡ Ἀθηνᾶ, ἸΜΠΙΝΕΟΥΣΑ τοὺς πηλοὺς, καὶ ἐμψυχὰ ποίῃσα εἶναι τὰ πλασμάτα. Lucian. Prometh. in Verbis. Vol. I. p. 16.

Noah was the original Cronus, and Zeus; though the latter is a title conferred sometimes upon his son, Ham.

²¹ Πρωτισος μὲν ἀναστὲν ἐπιχθονίων Κρονος ἀνδρῶν.

Ἐκ δὲ Κρονῶ γενετ' αὐτος ἀναξ μέγας εὐρύοπα Ζεὺς.

There is a very particular expression recorded by Clemens of Alexandria, and attributed to Pythagoras; who is said to have called the sea ²² Κρονῶ δακρυον, *the tear of Cronus*: and there was a farther tradition concerning this person, ²³ καταπινεῖν τὰ τέκνα, *that he drank, or swallowed up, all his children*. The tears of Isis are represented as very mysterious. They are said to have flowed, whenever the Nile began to rise, and to flood the country. The overflowing of that river was the great source of affluence to the people: and they looked upon it as their chief blessing: yet it was ever attended with mystical tears, and lamentations. This was particularly observable at Coptos, where the principal Deity was Isis. ²⁴ Coptos est civitas Mareotica Ægypti, in quâ Iō versa in Ifidem colitur: cujus sacris fistro celebratis Nilus exæstuat.—Proventum fructuum Ægyptii quærunt usque ad veros planctus: namque irrigatio Nili supradictorum fletibus imploratur. This writer imagines, that the tears, and lamentations of the people were to implore an inundation: and the tears of Isis according to Pausanias were supposed to

²¹ Lactant. de Fals. Relig. V. 1. c. 13. p. 61.

²² Τοιαῦτα καὶ οἱ Πυθαγόριοι ηἰσθοντο, Περσεφονῆς μὲν κυνας τῆς πλανήτας, Κρονῶ δὲ δακρυον τὴν θαλάσσαν, ἀλληγοροῦντες καὶ μυρία ἐπὶ μυρίοις εὐροῖμεν, ἀν ὑπο τε φιλοσοφῶν, ὑπο τε ποιητῶν αἰνιγματῶδες εἰρημένα. Clemens of the wilful obscurity of the ancient Greek writers. Strom. L. 5. p. 676.

²³ Etymolog. Magnum.

²⁴ Lutatius Placidus in Stat. Theb. L. 1. v. 265.

make the river swell. But all this was certainly said, and done, in memorial of a former flood, of which they made the overflowing of the Nile a type.

As the Patriarch was by some represented as a king called Naachus and Nauachus; so by others he was stiled Inachus, and supposed to have reigned at Argos. For colonies, wherever they came, in process of time superadded the traditions, which they brought, to the histories of the countries, where they settled. Hence Inachus was made a king of Greece; and Phoroneus, and Apis brought in succession after him. But I have more than once taken notice, that Inachus was not a name of Grecian original. It is mentioned by ²⁶ Eusebius in his account of the first ages, that there reigned in Egypt *Telegonus, a prince of foreign extraction; who was the son of Orus the shepherd, and the seventh in descent from Inachus*. And in the same author we read, that a colony went forth from that country into Syria, where they founded the ancient city Antioch: and that they were conducted by ²⁷ *Casus and Belus, who were sons of Inachus*. These events were far more early than any history of Greece; let it be removed as far back, as tradition can be carried. But otherwise, what relation can a prince of Egypt, or Casus and Belus, who came originally from Babylonia, have with a supposed king of Argos? By Inachus is certainly meant Noah: and the history relates to some of the more early descendants

²⁵ Pausan. L. 10. p. 881.

²⁶ In Ægypto regnavit Telegonus Oris pastoris filius, septimus ab Inacho. Euseb. Chron. Vers. Lat. p. 14.

²⁷ Κάσος και Βήλος, Ιναχῆ παῖδες, πρὸς τῷ Οῤοντῇ ποταμῷ κτλ. Euseb. Chron. P. 24. See also Zonaras. L. 1. p. 21.

of the Patriarch. His name has been rendered very unlike itself, by having been lengthened with terminations ; and otherwise fashioned according to the idiom of different nations. But the circumstances of the history are so precise and particular, that we cannot miss of the truth.

He seems in the East to have been called Noas, Noasis, Nufus, and Nus, and by the Greeks his name was compounded Dionufus. The Amonians, wherever they came founded cities to his honour : hence places called Nufa will often occur. Hesychius says, that there were both cities and mountains stiled Nufean in many parts of the ²⁸ world : and he instances in Arabia, Ethiopia, Egypt, Babylonia, Eruthrea, Thracia, Thessaly, Cilicia, India, Libya, Lydia, Macedonia, the island Naxos ; also a Nufa near mount Pangæus ; and a place of this name in Syria, the same, which was called afterwards Scythopolis. There was also a place called Nufa upon mount Caucasus ; and upon Helicon : also in the ²⁹ island Eubœa ; where was a notion, that grapes would blossom, and come to perfection in one day. Of the Nufa in India Philostratus takes notice ; and says, that from thence Dionufus had the title of Nufios. ³⁰ Νυσίος γὰρ ὁ Διονυσίος ἀπὸ τῆς ἐν Ἰνδοῖς Νύσης ὀνομαζέται. But this, if the

²⁸ Νυσα, καὶ Νυσήϊον ὄρος, ἔστι καὶ ἓνα τόπον· ἐστὶ γὰρ Ἀραβίας, Αἰθιοπίας, Αἰγυπτῆ, Βαβυλωνος, Εὐφράτης, Θρακίης, Θετταλίας, Κιλικίας, Ἰνδίας, Λιβύης, Λυσίας, Μακεδονίας, Νάξου, περὶ τὸ Παγγαῖον, τόπος Συρίας. Hesych.

²⁹ Ἐνθα διαμίας ἡμέρας τὴν ἀμπελὸν φασὶν ἀνθεῖν, καὶ τὸν βότρυον πεπαινεσθαι. Steph. Byzant.

³⁰ Vit. Apollon. Tyan. L. 2. p. 56.

author says the truth, must have been owing to a great mistake: for there were, as I have shewn, many ³¹ cities so called; which did not give the name; but were all universally denominated from him. These, though widely distant, being situated in countries far removed, yet retained the same original histories; and were generally famous for the plantation of the vine. Misled by this similarity of traditions people in aftertimes imagined, that Dionusus must necessarily have been, where his history occurred: and as it was the turn of the Greeks to place every thing to the account of conquest; they made him a great conqueror, who went over the face of the whole earth, and taught mankind the plantation of the vine: ³² Διονυσον επελθοντα μετα στρατοπεδου πασαν την οικουμενην, διδασκει τε την φυτειαν την αμπελιν, και την εν τοις ληνοις αποθλιψιν των βοτρυνων. It is said, that *Dionusus went with an army over the face of the whole earth; and taught mankind, as he passed along, the method of planting the vine; and how to press out the juice, and receive it in proper vessels.*

Though the Patriarch is represented under various titles; and even these not always uniformly appropriated: yet there will continually occur such peculiar circumstances of his history, as will plainly point out the person referred to. The

³¹ There was a city Noa, built by the ancient Dorians in Sicily; called by Stephanus Νοαί το εθνικον Νοαιος.

The Scriptures speak of cities called Amon-No, and No-Amon in Egypt. Ezek. C. 30. v. 14, &c. Jerem. C. 46. v. 25.

The city Naucratis in the same country was probably Nau-Carat, similar to the Kiriath of the Hebrews; and signified the city of Nau, or Noah.

A city Noa was near Syene. Plin. Nat. Hist. L. 6. c. 29.

³² Diodor. Sic. L. 3. p. 197.

person preserved is always mentioned as preserved in an ark. He is described as being in a state of darkness ; which is represented allegorically as a state of death. He then obtains a new life, which is called a second birth ; and is said to have his youth renewed. He is on this account looked upon as the firstborn of mankind : and both his antediluvian and postdiluvian states are commemorated, and sometimes the intermediate also is spoken of.

³³ Κικλησκω Διονυσον, εριβρομον, ευασηρα,
ΠΡΩΤΟΓΟΝΟΝ, ΔΙΦΤΗ, ΤΡΙΓΟΝΟΝ.

³⁴ Πρῶτος δ' ἐς φᾶος ἦλθε, Διωνυσος δ' ἐπεκλήθη.

Diodorus calls him Deucalion ; but describes the Deluge, as in a manner universal ; ³⁵ κατὰ τὸν ἐπὶ Δευκαλιωνος γενο-
μενον κατακλυσμον ἐφθάρη τὰ πλεῖστα τῶν ζῶων : *In the De-
luge, which happened in the time of Deucalion, almost all flesh
died.* Apollodorus having mentioned Deucalion ἐν λαβνᾷ,
consigned to an ark, takes notice, upon his quitting it, of
his offering up an immediate sacrifice, ³⁶ Διὶ Φυξίῳ, to the
God, who delivered him. As he was the father of all
mankind, the ancients have made him a person of very ex-
tensive rule ; and supposed him to have been a king. Some-
times he is described as monarch of the whole earth : at
other times he is reduced to a petty king of Theffaly. He is

³³ Orphic Hymn. 29. p. 222.

³⁴ Orphic. Fragm. apud Macrob. Saturnal. L. 1. c. 18.

Sometimes Πρωτογονος is changed to a female, and then made the daughter of Deucalion. Πρωτογενεια δὲ Δευκαλιωνος καὶ Πυρρᾶς. Schol. in Pind. Olymp. Od. 9. v. 63.

³⁵ Diodor. Sicul. L. 1. p. 10.

³⁶ Apollodor. L. 1. p. 20.

mentioned by ³⁷ Hellanicus in the latter capacity; who speaks of the deluge in his time, and of his building altars to the Gods. Apollonius Rhodius supposes him to have been a native of Greece, according to the common notion: but notwithstanding his prejudices he gives so particular a character of him, that the true history cannot be mistaken. He makes him indeed the son of ³⁸ Prometheus, the son of Japetus: but in these ancient mythological accounts all genealogy must be entirely disregarded.

³⁹ Ἰαπετιονίδης ἀγαθὸν τέκε Δευκαλιωνα,

Ὃς πρῶτος ποιήσε πόλεις, καὶ ἐδείματο νῆες:

Ἀθανατοῖς, πρῶτος δὲ καὶ ἀνθρώπων βασιλεύσεν.

Ἀιμονίην δὲ τὴν δὲ περικτιόνες καλεῶσιν.

Though this character be not precisely true; yet we may learn that the person represented was the first of men, through whom religious rites were renewed, cities built, and civil polity established in the world: none of which circumstances are applicable to any king of Greece. We are assured by ⁴⁰ Philo, that Deucalion was Noah. Ἕλληνας μὲν Δευκαλιωνα, Χαλδαῖοι δὲ ΝΩΕ ἐπονομαζέουσιν, ἐφ' ᾧ τὸν μέγαν κατακλυσμὸν συνέβη γενεσθαι. *The Grecians call the person Deucalion, but the Chaldeans stile him Noë; in whose time there happened the great eruption of waters.* The Chal-

³⁷ Ὅτι δὲ καὶ Δευκαλιὼν ἐβασίλευσε Θεσσαλίας, Ἑλλανικός ἐν πρώτῳ τῆς Δευκαλιωνίας φησιν· καὶ ὅτι τῶν δωδεκά θεῶν βωμὸς Δευκαλιὼν ἱδρύσατο Ἑλλανικός ἐν τῷ αὐτῷ. Schol. in Apollon. Rhod. L. 3. v. 1085.

³⁸ He was the same as Prometheus, the person here called Japetionides.

³⁹ Apollon. Rhod. L. 3. v. 1085.

⁴⁰ Philo Jud. de præmio et poenâ. Vol. 2. p. 412.

deans likewise mentioned him by the name of Xifouthros.

⁴¹ Ὁ Νωε Ξισυθρος παρὰ Χαλδαιοῖς.

That Deucalion was unduly adjudged by the people of Theffaly to their country solely, may be proved from his name occurring in different parts of the world ; and always accompanied with some history of the deluge. The natives of Syria laid the same claim to him. He was supposed to have founded the temple at Hierapolis ; where was a chasm, through which the waters after the deluge were said to have ⁴² retreated. He was likewise reported to have built the temple of Jupiter at Athens ; where was a cavity of the same nature ; and a like tradition, that the ⁴³ waters of the flood passed off through this aperture. However groundless the notions may be of the waters having retreated through these passages ; yet they shew what impressions of this event were retained by the Amonians, who introduced some history of it, wherever they came. As different nations succeeded one another in these parts, and time produced a mixture of generations ; they varied the history and modelled it according to their ⁴⁴ notions and traditions : yet the groundwork was always true ; and the event for a long time universally commemorated. Josephus, who seems to have been a person of extensive knowledge, and versed in

⁴¹ Cedren. P. 111.

⁴² Lucian. de Deâ Syriâ. P. 883.

⁴³ Ὅσον ἐς πηχυν τὸ ἐδάφος διετῆκε καὶ λεγούσι, μετὰ τὴν ἐπομβρίαν τὴν ἐπὶ Δευκαλιωνος συνέλασαν, ὑποσυνῆναι ταυτὴ τὸ ὕδωρ. Pausan. L. 1. p. 43.

⁴⁴ How various these accounts were, even in the same place, we may learn from Lucian. Πολλοὶ λόγοι ἐλέγοντο τῶν αἰ μὲν ἴσθι, αἱ δὲ ἐμφανέες, αἱ δὲ κατὰ μυθώδεις, καὶ ἄλλοι βαρβάροι, αἱ μὲν τοῖσι Ἕλλησι ἱερολογεῖντες. De Deâ Syriâ. P. 882.

the histories of nations, says, that this great occurrence was to be met with in the writings of all persons, who treated of the first ages. He mentions Berofus of Chaldea, Hieronymus of Egypt, who wrote concerning the antiquities of Phenicia; also Mnaſſeas, Abydenus, Melon, and Nicolaus Damascenus, as writers, by whom it was recorded: and adds, that it was taken notice of by many others.

As we proceed towards the east, we shall find the traces of this event more vivid and determinate than those of Greece; and more conformable to the accounts of Moses. Eusebius has preserved a most valuable extract to this purpose from ⁴⁵ Abydenus; which was taken from the archives of the Medes and Babylonians. This writer speaks of Noah as a king, whom he names Seisithrus; and says, that *the flood began upon the fifteenth day of the month Desius: that during the prevalence of the waters Seisithrus sent out birds, that he might judge if the flood had subsided: but that the birds, not finding any resting place, returned to him again. This was repeated three times; when the birds were found to return with their feet stained with soil: by which he knew that*

⁴⁵ Σεισιθρος:—ὅδε Κρονος προσημαίνει μὲν εἶσεσθαι πλῆθος ὀμβρῶν Δεσιῶ περιπτῇ ἐπὶ δεκά· κελεύει δὲ πάν, ὅτι γραμμάτων ἢν ἐχομένον ἐν Ἑλλίῳ πόλει τῇ ἐν Σιππαροισίῳ ἀποκρυφάι· Σεισιθρος δὲ ταῦτα ἐπιτελεῖα ποιήσας, εὐθεὺς ἐπ' Ἀρμενίῃς ἀναπλεῖ, καὶ παρ' αὐτῆς μὲν καταλαμβάνει τὰ ἐκ θεῶ. Τρίτῃ δὲ ἡμέρᾳ ἐπεὶ τὰ ὡν ἐκοπάσῃ, μετῆναι τῶν ὀρνίθων πείρην ποιεῦμενος, εἰκὼ γῆν ἰδοίεν τὰ ὕδατος ἐκδύσαν. Αἱ δὲ, ἐκδεχόμεναι σφέας πελαγὸς ἀχάνεος, ἀπορῆσαι ὅκῃ κατορμῆσονται, παρὰ τὸν Σεισιθρον ὀπίσω κομίζονται· καὶ ἐπ' αὐτῇσιν ἑτέραι. Ὡς δὲ τῇσι τρίτῃσιν ἐντυχῆεν, ἀπικατο γὰρ δὴ πῆλθ' ἀναπλεοὶ τῆς τάρσεως, θεοὶ μὲν ἐξ ἀνθρώπων ἀφανίζουσιν. Το δὲ πλοῖον ἐν Ἀρμενίᾳ πῆρ' ἀπὸ ξύλων ἀλεξιφάρμακα τοῖσιν ἐπιχωριοῖσι παρηχέτο. Abyden. apud Euseb. Præp. Evang. L. 9. c. 12. See also Cyril. contra Julian. L. 1. p. 8.

the flood was abated. Upon this he quitted the ark; and was never more seen of men, being taken away by the gods from the earth. Abydenus concludes with a particular, in which all the eastern writers are unanimous; that the place of descent from the ark was in Armenia: and speaks of its remains being preserved for a long time. Plutarch mentions the Noachic ⁴⁶ dove, and its being sent out of the ark. A curious account to the present purpose is by ⁴⁷ Eusebius given from Melon, who wrote a treatise against the Jews. He takes notice among other things of the person, who survived the deluge, retreating with his sons after the calamity from Armenia: but he has mixed much extraneous matter in his narration; and supposes, that they came to the mountainous parts of Syria, instead of the plains of Shinar.

But the most particular history of the Deluge, and the nearest of any to the account given by Moses, is to be found in Lucian. He was a native of Samosata, a city of Commagene upon the Euphrates: a part of the world where memorials of the Deluge were particularly preserved; and where a reference to that history is continually to be observed in the rites and worship of the country. His knowledge therefore was obtained from the Asiatic nations,

⁴⁶ Οἱ μὲν ἐν μυθολογοῖ τοῦ Δευκαλιωνι φασὶ περιττεῖραν ἐκ λαρνακῆς ἀφιερμένην δὴλωμα γενέσθαι χειμῶνις μὲν ἐσὼ παλιν δυομένην, εὐδίας δὲ ἀποπτᾶσαν. Plutarch. de solert. Animal. V. 2. p. 968.

⁴⁷ Ὁ δὲ τὴν συσκευὴν τὴν κατὰ Ἰσδαίων γράψας Μήλων, κατὰ τὸν κατακλυσμὸν φησὶν ἀπὸ τῆς Ἀρμενίας ἀπελθεῖν τὸν περιλειφθέντα ἀνδρῶπον μετὰ τῶν υἱῶν, ἐκ τῶν ἰδίων ἐξέλαινομενον ὑπὸ τῶν ἐγχωρίων, διακυσάντα δὲ τὴν μεταξὺ χώραν ελθεῖν εἰς τὴν ὀρεινὴν τῆς Συρίας, ὅσαν ἐρημὴν. Euseb. Præp. Evang. L. 9. c. 19. p. 420.

among

among whom he was born ; and not from his kinsmen the Helladians, who were far inferior in the knowledge of ancient times. He describes Noah under the name of Deucalion : and ⁴⁸ says, that *the present race of mankind are different from those, who first existed ; for those of the antediluvian world were all destroyed. The present world is peopled from the sons of Deucalion ; having encreased to so great a number from one person. In respect to the former brood, they were men of violence, and lawless in their dealings. They regarded not oaths, nor observed the rites of hospitality, nor shewed mercy to those, who sued for it. On this account they were doomed to destruction : and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above ; so that the rivers swelled, and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved, to repeople the world. This mercy was shewn to him on account of his justice and piety. His preservation was effected in this manner : He put all his family, both his sons and their wives, into a vast ark, which he had provided : and he went into it his self. At the same time animals of every species, boars, horses, lions, serpents, whatever lived upon the face of the earth, followed him by pairs : all which he received into the ark ; and experienced no evil from them : for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafted with him, as long as the flood endured. After this he proceeds to mention*

⁴⁸ Lucian. de Deâ Syriâ. V. 2. p. 882.

that

that, upon the disappearing of the waters, Deucalion went forth from the ark, and raised an ⁴⁹ altar to God: but he transposes the scene to Hierapolis in Syria; where the natives pretended to have very particular memorials of the Deluge.

Most of the authors, who have transmitted to us these accounts, at the same time inform us, that the remains of the ark were in their days to be seen upon one of the mountains of Armenia. Abydenus particularly says in confirmation of this opinion, that the people of the country used to get some small pieces of the wood, which they carried about by way of amulet. And Berofus mentions, that they scraped off the asphaltus, with which it had been covered, and used it in like manner for a charm. And this is so far consonant to truth, as there was originally about the ark some ingredient of this nature. For when it was completed by Noah, he was ordered finally to secure it both within and without with pitch or ⁵⁰ bitumen. Some of the fathers, how truly informed I cannot say, seem to insist upon the certainty of the fact, that the ark in their time was still in being. Theophilus ⁵¹ says expressly that the remains were to be seen upon the mountains of Aram, or Armenia. And Chrysostom appeals to it, as to a thing

⁴⁹ Lucian speaks of *altars* in the plural: Δευκαλιων δε επει ταδε εγειετο, εωμης τε εθετο. What is here alluded to, is plain. See Genesis. c. 6. v. 20.

⁵⁰ Genes. C. 6. v. 14. The Seventy make use of the same term as Berofus: Και ασφαλτωσεις αυτην εσωθεν και εξωθεν τη ασφαλτω.

⁵¹ Της Κιβωτης τα λειψανα μεχρι τω δευρο δεικνυται ειναι εν τοις Αραβικοις (lege Αραμικοις) ορεσιν. Ad Autol. L. 3. p. 391.

well known: ⁵² *Do not, says he, those mountains of Armenia bear witness to the truth? those mountains, where the Ark first rested? and are not the remains of it preserved there even unto this day?*

Such was the Gentile history of the Deluge: varied indeed, and in some measure adapted to the prejudices of those, who wrote; yet containing all the grand circumstances, with which that catastrophe was attended. The story had been so inculcated, and the impressions left upon the minds of men were so strong, that they seem to have referred to it continually; and to have made it the principal subject of their religious institutions. I have taken notice of a custom among the priests of Amon, who at particular seasons used to carry in procession a boat, in which was an oracular shrine, held in great veneration. They were said to have been eighty in number; and to have carried the sacred vessel about, just as they were directed by the impulse of the Deity. ⁵³ Ὑπο νεως περιφερεται χρεσθης ὑπο ἱερῶν οὐδονκοντα (ὁ Θεός). Οὗτοι δὲ ἐπὶ τῶν ὤμων φέροντες τὸν Θεὸν προαγασιν αὐτοματως, ὅπως ἀγοι τὸ τὸ Θεὸν νεῦμα τὴν πορείαν. I mentioned at the same time, that this custom of carrying the Deity in an ark or boat was in use among the Egyptians, as well as the people of Ammonia. Bishop Pocock has preserved three specimens of ancient sculpture, wherein this ceremony is displayed. They are of wonderful anti-

⁵² Οὐχι καὶ τὰ ὄρη μαρτυρεῖ τῆς Ἀρμενίας, ἐνθα ἡ Κιβωτὸς ἰδρυθῆ; ἔχει καὶ τὰ λείψανα αὐτῆς ἕως νῦν ἐκεῖ σωζέται, πρὸς ἡμετέραν ὑπομνησιν. De perfectâ Charit. V. 6. p. 748. Edit. Savil.

⁵³ Diodor. Sicul. L. 17. p. 528. See vol. 1. p. 252. and Plate.

quity ; and were found by him in upper Egypt. Two of them he copied at Luxorein in some apartments of the temple, which Diodorus Siculus so much celebrates.

Part of the ceremony in most of the ancient mysteries consisted in carrying about a kind of ship or boat ; which custom upon due examination will be found to relate to nothing else but Noah, and the Deluge. ⁵⁴ The ship of Isis is well known ; and the celebrity among the Egyptians, whenever it was carried in public. The name of this, and of all the navicular shrines was Baris : which is very remarkable ; for it was the very name of the mountain, according to Nicolaus Damascenus, on which the ark of Noah rested ; the same as Ararat in Armenia. ⁵⁵ Ἐστὶν ὑπὲρ τὴν Μινυαδα μέγα ὄρος κατὰ τὴν Ἀρμενίαν, Βαρίς λεγόμενον, εἰς ὃ πολλὰς συμφυγοντας ἐπὶ τῷ κατακλυσμῷ λόγος ἔχει περισωθῆναι, καὶ τινὰ ἐπὶ λαβνακὸς ὀχθόμενον ἐπὶ τὴν ἀκρωρείαν οἰεῖσθαι, καὶ τὰ λειψάνα τῶν ξύλων ἐπὶ πολὺ σωθῆναι. *There is a large mountain in Armenia, which stands above the country of the Minyæ, called Baris ; to this it was said, that many people betook themselves in the time of the Deluge, and were saved :*

⁵⁴ See Lexicon Petisci. Iamblichus. Sect. 6. c. 5. p. 147. and notes. P. 285.

⁵⁵ Apud Euseb. Præp. Evang. L. 9. c. 11. p. 414.

See also Nic. Damasc. apud Joseph. Jud. Antiq. L. 1. c. 3. §. 6.

Τὸ μὲν διακομιζόν τὰ σώματα πλῆκειν Βαρίν καλεῖσθαι. Diodor. Sic. L. 1. p. 87. of the sacred boat, in which the dead were transported to the Charonian plains.

Strabo, L. 11. p. 803. mentions a Goddess Baris in Armenia, who had a temple at mount Abus.

Herodotus speaks of Baris, as the Egyptian name of a ship. L. 2. c. 96. See Euripides Iphig. in Aulis. V. 297. and Æschyli Persæ. P. 151. Αἰγυπτίαν δὲ Λαρίν οὐκ ὑπερβορῇ. Αὐτὰρ ἄγοτευκτον Βαρίν. Lycophron. V. 747.

and there is a tradition of one person in particular floating in an ark, and arriving at the summit of the mountain. We may be assured then that the ship of Isis was a sacred emblem: in honour of which there was among the Egyptians an annual festival. It was in aftertimes admitted among the Romans, and set down in their ⁵⁶ Calendar for the month of March. The former in their descriptions of the primary deities have continually some reference to a ship or float. Hence we frequently read of ⁵⁷ Θεοὶ ναυτιλλόντες. They oftentimes, says ⁵⁸ Porphyry, describe the sun in the character of a man sailing on a float. And Plutarch observes to the same purpose, that they did not represent the sun and the moon in chariots; ⁵⁹ ἀλλὰ πλοίοις ὀχημασί χρωμένους περιπλεῖν, *but wafted about upon floating machines.* In doing which they did not refer to the luminaries; but to a personage represented under those titles. The Sun, or Orus, is likewise described by Iamblichus as sitting upon the lotus, and ⁶⁰ sailing in a vessel.

⁵⁶ Calendarium Rusticum mense Martio habet *Isidis navigium*, quod est Ægyptiorum festum, a Romanis admissum. Marsh. Can. Chron. Sect. 14. P. 356.

See Gruter's Inscript. P. 138.

⁵⁷ Iamblich. de Myster. Sect. 7. c. 2.

⁵⁸ Ἡλίου δὲ σημαίνεισι ποτε μὲν δι' ἀνδρῶν συμβεβηκὸς πλοῖον. Porphyry apud Euseb. P. E. L. 3. p. 115.

⁵⁹ Isis et Osiris. P. 364. See also Euseb. Præp. Evang. L. 3. c. 11. p. 115. Clemens Alexand. Strom. L. 5. p. 670. Ἡλίου ἐπὶ πλοῖον.

⁶⁰ Ἐπὶ τε λωτῷ καθημένος, καὶ ἐπὶ πλοῖον ναυτιλλόμενος (Θεός.) Iamblichus de Myst. Sect. 7. p. 151.

It is said of Sesostris, that he constructed a ⁶¹ ship, which was two hundred and eighty cubits in length. It was of cedar; plated without with gold, and inlaid with silver: and it was, when finished, dedicated to Osiris at Thebes. It is not credible, that there should have been a ship of this size, especially in an inland district, the most remote of any in Egypt. It was certainly a temple, and a shrine. The former was framed upon this large scale: and it was the latter, on which the gold and silver were so lavishly expended. There is a remarkable circumstance relating to the Argonautic expedition; that the dragon slain by Jason was of the dimensions of a ⁶² Trireme: by which must be meant, that it was of the shape of a ship in general; for there were no Triremes at the time alluded to. And I have moreover shewn, that all these dragons, as they have been represented by the poets, were in reality temples, Dracontia; where, among other rites, the worship of the serpent was instituted. There is therefore reason to think, that this temple, as well as that of Sesostris, was fashioned in respect to its superficial contents after the model of a ship: and as to the latter, it was probably intended in its outlines to be the exact representation of the ark, in commemoration of which it was certainly built. It was a temple sacred to Osiris at

⁶¹ Diodor. Sicul. L. 1. p. 52.

⁶² Κειτο γὰρ λοχμα, Δρακοντος δ'

Ειχετο λαβροταταν γενυων,

Ὅς παχει μακει τε πεν-

τηκοντορον ναυν κρατει. Pind. Pyth. Od. 4. p. 261.

Ὅς και τῷ παχει και τῷ μηκει τῷ σωματος πεντηκοντορον ναυν κατειχεν
η, ὡς ενιοι, εμβλησεις επληρη ναυν πεντηκοντορον. Schol. ibid.

Theba; or, to say the truth, it was itself called Theba: and both the city, said to be one of the most ancient in Egypt, as well as the Province, was undoubtedly ⁶³ denominated from it. Now Theba was the very name of the ark. When Noah was ordered to construct a vessel, in which he and his family were to be preserved; he was directed in express terms to build, תבה, Theba, an ark. It is the very ⁶⁴ word made use of by the sacred writer: so that we may, I think, be assured of the prototype, after which this temple was fashioned. It is said, indeed, to have been only two hundred and eighty cubits in length: whereas the ⁶⁵ ark of Noah was three hundred. But this is a variation of only one fifteenth in the whole: and, as the ancient cubit was not in all countries the same; we may suppose that this disparity arose rather from the manner of measuring, than from any real difference in the extent of the building. It was an idolatrous temple; said to have been built by Sesostris in honour of Osiris. I have been repeatedly obliged to take notice of the ignorance of the Greeks in respect to ancient titles; and have shewn their misapplication

⁶³ Το αρχαιον ἡ Αἴγυπτος Θηβαι καλεμενη. Aristot. Meteorol. V. i. l. i. p. 771.

Theba and Diospolis the same: Τας Θηβας και Διοσπολιν την αυτην ὑπαρχειν. Diodorus Sicul. L. i. p. 88.

Theba now called Minio, according to Sanfon,

Θηβα' πολις Βοιωτίας, και Κιβωτιον. Hesych.

⁶⁴ According to the Grecian mode of allegorizing, Theba was said to have been the daughter of Prometheus, who gave name to the place: Απο Θηβης της Προμηθεως. Steph. Byzant. Γαμει δε Ζηθος μεν Θηβην, αφ' ης η πολις Θηβαι. Apollodor. L. 3. p. 145.

⁶⁵ Genes. C. 6. v. 15.

of terms in many instances: especially in their supposing temples to have been erected by persons, to whom they were in reality sacred. Sesostris was Osiris; the same as Dionusus, Menes, and Noah. He is called Seisithrus by Abydenus, Xixouthros by Berofus and Apollodorus; and is represented by them as a prince, in whose time the Deluge happened. He was called Zuth, Xuth, and Zeus: and had certainly divine honours paid to him.

The same memorial is to be observed in other countries, where an ark, or ship was introduced in their mysteries, and often carried about upon their festivals. Pausanias gives a remarkable account of a temple of Hercules at Eruthra in Ionia; which he mentions as of the highest antiquity, and very like those in Egypt. The Deity was represented upon a float; and was supposed to have come thither in this manner from Phenicia. ⁶⁶ Σχεδια γὰρ ξυλων, καὶ ἐπ' αὐτῆς θεός, ⁶⁷ Aristides mentions, that at Smyrna, upon the feast called Dionusia a ship used to be carried in procession. The same custom prevailed among the Athenians at the Panathenæa; when what was termed the sacred ship was borne with great reverence through the city to the temple of Damater of Eleusis. At Phalerus near Athens there were honours paid to an unknown hero, who was represented in the stern of a ship: ⁶⁸ Τιμάται δὲ τὶς Φαληρεὶ κατὰ πρυμναν ἥρωος. At Olympia,

⁶⁶ L. 7. p. 534.

⁶⁷ Orat. Smyrn. V. 1. p. 402. He speaks of the custom as of late date: but the festival of Dionusus warrants the antiquity. See Dio. L. 39. p. 62. Ἐν τε γὰρ Ἀλεξανδρῶν Ἱερῶν νεώς. κτλ. a similar rite.

⁶⁸ Clem. Alexand. Cohort. V. 1. p. 35.

pia, the most sacred place in Greece, was a representation of the like nature. It was a building like the fore part of a ship, which stood facing the end of the Hippodromus: and towards the middle of it was an altar, upon which at the renewal of each Olympiad particular rites were performed: ⁶⁹ *Ἐπὶ ἑκάστης Ολυμπιάδος ποιεῖται κατὰ τὴν πρῶσαν μαλίστα πρὸ μεσσην.*

It is said of Lamech, that he received great consolation at the birth of his son: and that he prophetically ⁷⁰ *called his name Noah; saying, This same shall comfort us concerning our work, and toil of our hands; because of the ground, which the Lord hath cursed.* Agreeably to this the name of Noah was by the Grecians interpreted *rest and comfort*: ⁷¹ *Νῶε ἀναπαυσις.* This seems to have been alluded to at the Eleusinian mysteries. Part of the ceremony was a night scene; attended with tears and lamentations, on account of some person, who was supposed to have been lost: but at the close a priest used to present himself to the people, who were mourning, and bid them be of good courage: for the Deity, whom they lamented as lost, was preserved; and that they would now have some comfort, some respite, after all their labour. The words in the original are very particular:

See Aristophan. *Ἰππεις*. V. 563. of the ship at the Panathenæa. *Τῇ δὲ Ἀρεῖᾳ παρὰ πλησίον δεικνύται ΝΑΥΣ ποιηθεῖσα εἰς τὴν τῶν Παναθηναίων πομπήν.* Pausan. L. i. p. 70.

Of the ship sent to Delos see Callimach. Hymn. in Delum. Not. ad V. 314. p. 204.

⁶⁹ Pausan. L. 6. p. 503.

⁷⁰ Genes. C. 5. v. 29.

⁷¹ Hesych.

Νῶε Ἑβραϊστὶ ὅς διερμηνεύεται τῇ Ἑλλαδὶ γλῶσσῃ ΑΝΑΠΑΥΣΙΣ. Theoph. ad Autolyc. L. 3. p. 391.

Θαῤῥεῖτε

⁷² Θάρρειτε μῦσαι τὸ θεὸν σέσωσμεν·

Ἔσαι γὰρ ἡμῖν ἐκ πόνων σωτηρία.

To which was added, what is equally remarkable ;

⁷³ Ἐφυγον κακὸν ἔυρον ἀμεινον·

I have escaped a calamity ; and have met with a better portion. This was the same rite as that in Egypt, called *αφανισμος* and *ἐυρεσις Οσιριδος* ; both which were celebrated in the month Athyr. It was called in Canaan the death and revival of Adonis or Thamuz, who was the Osiris and Thamas of Egypt.

Some rites, similar to those, which I have been describing in the exhibition of the sacred ship Baris, are mentioned in the story of the Argonauts. Their ship is said to have been stranded among the Syrtes of Africa ; by which means their progress was interrupted : and at the same time there was no opening for a retreat. The heroes on board were at last told, that there was no way to obtain the assistance of the gods, but by performing, what appears to have been a mystical rite. They were to take the ship on their shoulders, and carry it over land for a season. This was effected by twelve of them, who bore it for several days and nights ; till they came to the river Triton, where they found an outlet to the sea. Apollonius speaks of the whole as a mystery.

⁷⁴ Μῆσαων ὁδὲ μῦθος· ἐγὼ δ' ὑπακχος αἰδῶ

Πιερίδων, καὶ τήνδε πανατρεκές ἐκλυον ὀμφήν.

Ἵμεας, ὧ περὶ δὴ μέγα φεῖτατοι υἱὲς ἀνακτῶν,

⁷² Jul. Firmicus. P. 45. Edit. Ouzel.

⁷³ Demosthen. περὶ Στεφ. P. 568.

⁷⁴ Apollon. Argonaut. L. 4. v. 1381. See Pind. Pyth. Od. 4. v. 36.

Ἡ βίη, ἥ ἀρετὴ Λιβύης ἀνὰ θῶας ἐρημῶς,
 Νηα μεταχρονίην, ὅσα δ' ἐνδοθὶ νηὸς ἀγέδε,
 Ἀνθεμένως ὠμοῖσι φέρειν δυοκαίδεκα πάντα
 Ἡμαθ' ὄμβρ' ὕκτας τε· δύνῃ γε μέν, ἢ κατ' οἴζυν
 Τίς κ' ἐνεποι, τὴν κείνοι ἀνέτλησαν μογέοντες;
 Ἐμπεδὸν Ἀθανάτων ἔσαν αἵματος.

It is to be remarked in those copies of the sculptures, which bishop Pocock observed among the ruins at ancient Thebes, that the extremities in each of the boats are fashioned nearly alike; and that there is no distinction of head and stern. This kind of vessel was copied by the Greeks, and stiled ⁷⁵ Ἀμφίπρουναις, Amphiprunnaïs. It is recorded, when Danaus came from Egypt to Argos, that he crossed the seas in a ship of this form: in which circumstance there must have been some mysterious allusion; otherwise it was of little consequence to mention the particular shape of the ship, which he was supposed to have navigated. There was certainly something sacred in these kinds of vessels; something, which was esteemed salutary: and in proof of it, among other accounts given of them, we have this remarkable one. ⁷⁶ Ἀμφίπρουνα, τὰ ἐπὶ σωτηρίᾳ πεμπόμενα πλοῖα. *The Amphiprunna are a kind of ships, sent upon any salutary occasion.* In short, they were always looked upon as holy and of good omen.

⁷⁵ See Vol. I. p. 252.

Hyginus calls it navim biproram. Fab. 168 and 277. Tunc primum dicitur Minerva navim fecisse biproram.

⁷⁶ Hesych.

I think it is pretty plain, that all these emblematical representations, of which I have given so many instances, related to the history of the Deluge, and the conservation of one family in the ark. I have before taken notice, that this history was pretty recent, when these works were executed in Egypt; and when these rites were first established: and there is reason to think, that in early times most shrines among the Mizraim were formed under the resemblance of a ship, in memory of this great event. Nay, farther, both ships and temples received their names from hence; being stiled by the Greeks, who borrowed largely from Egypt, *Naus* and *Naos*, and Mariners *Ναυται*, *Nautæ*, in reference to the Patriarch, who was variously stiled *Noas*, *Naus*, and *Noah*.

However the Greeks may in their mysteries have sometimes introduced a ship as a symbol; yet in their references to the Deluge itself, and to the persons preserved, they always speak of an ark, which they call, *Λαγναξ*, *Larnax*, *Κιβωτος*, and the like. And though they were apt to mention the same person under various titles; and by these means different people seem to be made principals in the same history: yet they were so far uniform in their accounts of this particular event, that they made each of them to be preserved in an ark. Thus it is said of Deucalion, Perseus and Dionusus, that they were exposed upon the waters in a

⁷⁷ Plato of Deucalion and his wife; *Τετὴς ἐν ΛΑΡΝΑΚΙ διασσεσθῆαι*. See also Nonnus. L. 6. p. 200. *λαγναξ αυτοπορος*. Theophil. ad Autolic. L. 3. p. 391. ἐν Κιβωτῷ.

Ἀσει δ' ὡς ποικ' ἐδρατο τον Αἰπολον ευρία λαγναξ

Ζωον εοντα. Theocrit. Idyll. 7. V. 78.

machine of this fabrick. Adonis was hid in an ⁷⁸ ark by Venus; and was supposed to have been in a state of death for a year.

⁷⁹ *Οἶον τοι τον Αδωνιν απ' αενας Αχεροντος.*

Μηνι δυωδεκατω μαλακαιποδες αγαγον Ωραι.

Theocritus introduces a pastoral personage Comates, who was exposed in an ark for the same term; and wonderfully preserved.

⁸⁰ *Ω μακαριζε Κοματα, τυ θην ταδε τερπνα πεπονθας,*

Και τυ κατεκλασθης εν λαρνακι, και τυ μελισσαν.

Κηρια φερβομενος ετος ωριον εξετελεσσας.

Of Osiris being exposed in an ark we have a very remarkable account in ⁸¹ Plutarch; who mentions, that it was on account of Typhon; and that it happend on the seventeenth of the month Athyr, when the Sun was in Scorpio. This in my judgment was the precise time, when Noah entered the ark, and when the flood came; which in the Egyptian mythology was termed Typhon.

From what has preceded the reader will perceive, that the history of the Deluge was no secret to the Gentile world. They held the memory of it very sacred: and many colonies, which went abroad, stiled themselves Thebeans in reference to the ark. Hence there occur many cities of the

⁷⁸ Apollodorus. L. 3. p. 194.

⁷⁹ Theocrit. Idyll. 15. V. 102.

⁸⁰ Theocrit. Idyll. 7. V. 85. Com-Ait: two titles of Helius.

⁸¹ Isis and Osir. V. 1. p. 366, 367.

See Lightfoot of the ancient year beginning in Autumn. Vol. 1. p. 707.

See the Account of the Flood, when Prometheus reigned in Egypt, as it is mentioned by Diodor. Sicul. L. 1. p. 16.

name of Theba; not in Egypt only and Bœotia, but in Cilicia, Ionia, Attica, Pthiotis, Cataonia, Syria, and Italy. It was sometimes expressed Thiba; a town of which name was in Pontus: ⁸² Θιβα· τοπος προς τῷ Ποντῷ. It is called Thibis by ⁸³ Pliny. He mentions a notion, which prevailed, that the people of this place *could not sink in water*; eisdem non posse mergi: we may see in this a remote allusion to the name of the place, and people; and to the history, which they had preserved.

There was another term, besides Theba, under which the Grecians represented the ark. It was called Κιβωτος, Cibotus; which however I do not imagine to have been a word of Grecian original: as both an ⁸⁴ haven in Egypt, and a ⁸⁵ city of great antiquity in Phrygia, were denominated in the same manner. The fathers of the Greek church, when they treat of the ark, interpret it in this manner, Κιβωτος. It is also the term made use of by the ⁸⁶ Seventy; and even by the ⁸⁷ Apostles themselves. The city Cibotus,

⁸² Steph. Byzantini.

It was said to have been built by the Amazons. From the Amazons being Thebeans, we may judge of their race, and true history.

⁸³ Plin. L. 7. c. 2.

Καιτοι της γε περι Ποντον οικηντας παλαι Θηβεις προσαγορευομεναι ισχυει . Φιλαρχος, κ. τ. λ. Plut. Sympos. L. 5. c. 7.

⁸⁴ One of the havens at Alexandria. Strab. L. 17. p. 1145.

⁸⁵ Προς Απαμειν τη Κιβωτῷ. Strab. L. 12. p. 854.

Κιβωτος· λαβναξ ξυλινη. Hesych.

⁸⁶ Ποιησον εν σεαυτῷ Κιβωτον εκ ξυλων τετραγωνων· νοσσιας ποιησεις κατα την Κιβωτον. Genes. C. 6. v. 14. Edit. Ald.

⁸⁷ Hebr. C. 11. v. 7. 1 Pet. C. 3. v. 20.

which I mentioned to have been in Phrygia, stood far inland upon the fountains of the river Marfyas : and we may judge from its name, that it had reference to the same history. Indeed, all over this part of the world memorials of the deluge seem to have been particularly preserved. This city was also called Apamea ; ⁸⁸ *Ἀπαμεια, ἡ Κιβωτος λεγομένη* : which name of Apamea is said to have been conferred upon it in latter times. It was undoubtedly named Cibotus in memory of the ark, and of the history, with which it is connected. And in proof of this, we shall find that the people had preserved more particular and authentic traditions concerning the flood, and the preservation of mankind through Noah, than are to be met with elsewhere. The learned ⁸⁹ Falconerius has a curious dissertation upon a coin of Philip

⁸⁸ Strab. L. 12. p. 864. It was undoubtedly the same as Celænæ, of which I have treated before ; and which I have shewn to have been named from its situation. Celænæ I should imagine was the name of the city ; and Cibotus was properly the temple : which distinction was not attended to in former times. *Migratum inde haud procul veteribus Celænis ; novæque urbi Apameæ nomen inditum ab Apameâ sorore Seleuci Regis. Liv. L. 38. c. 13. Tertius Apameam vadit, ante appellatam Celænas, deinde Ciboton. Plin. L. 5. c. 29.*

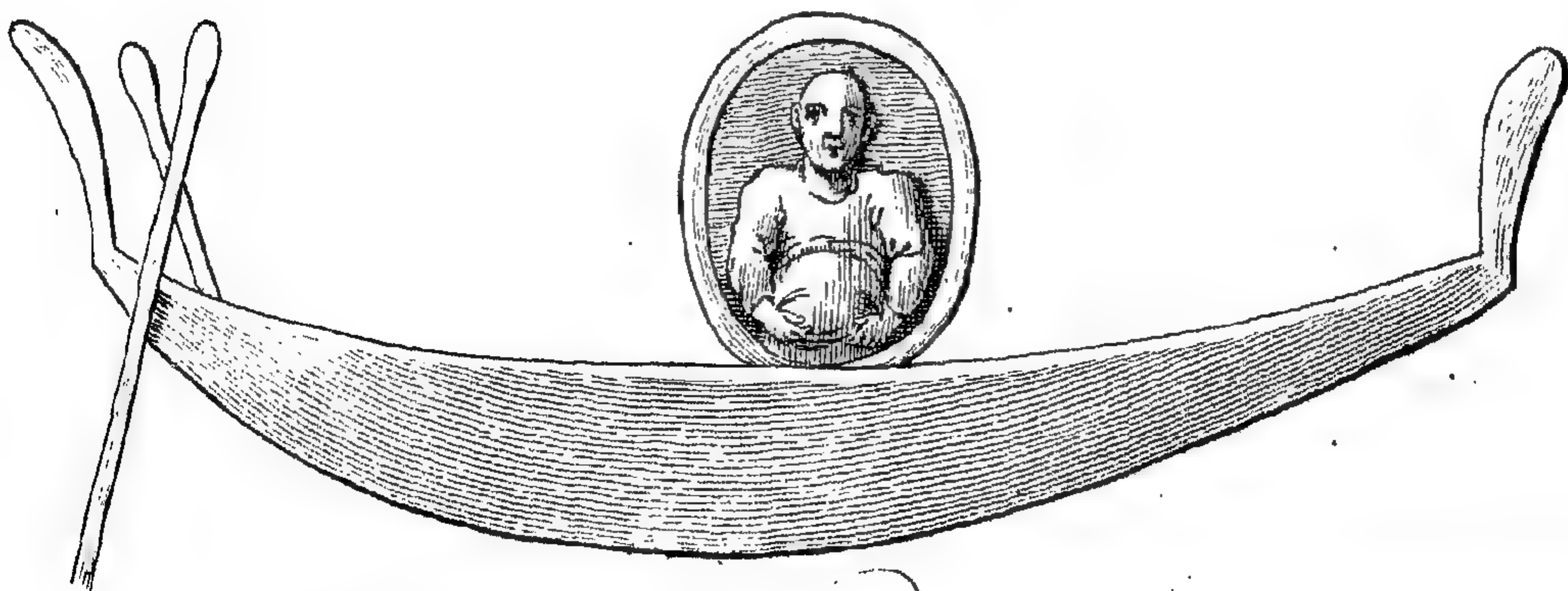
⁸⁹ Octav. Falconerii Dissertatio de nummo Apameensi. Deucalionæi diluvii typum exhibente ; ad Petr. Seguinum S. Germani Antistiodor. Paris. Decanum. Ex Libro, cui titulus, *Selecta Numismata Antiqua ex Museo Petr. Seguni.* Paris. 1684. He mentions another coin similar to the above, and struck by the same people, who are stiled *Magnetes Apameenses*. On one side is the head of Severus crowned with laurel : on the other, the ark with the same persons in it, and the like circumstances described : above, *ΕΠΙ ΑΓΩΝΟΘΕΤΩΝ ΑΡΤΕ ΜΑΓΝΗΤΩΝ ΑΠΑΜΕΩΝ*.

The two last syllables of *ΜΑΓΝΗΤΩΝ* are upon the blank space of the ark.

There



*APAMIAE sive CIBOTI Urbis
Numismata duo ex Sequino, et Falconerio.*



BARIS, sive Navis sacra Aegyptiaca.

lip the elder; which was struck at this place, and contained on its reverse an epitome of this history. The reverse of most Asiatic coins relate to the religion and mythology of the places, where they were struck. The inscription upon the forepart is ΑΤΤ. Κ. ΙΟΥΛ. ΦΙΛΙΠΠΙΟΣ. ΑΤΤ. Upon the reverse is delineated a kind of square machine, floating upon the water. Through an opening in it are seen two persons, a man, and a woman, as low as to the breast: and upon the head of the woman is a veil. Over this ark is a kind of triangular pediment, on which there sits a dove: and below it another, which seems to flutter its wings, and holds in its mouth a small branch of a tree. Before the machine is a man following a woman; who by their attitude seem to have just quitted it, and to have got upon dry land. Upon the ark itself, underneath the persons there inclosed, is to be read in distinct characters, ΝΩΕ. The learned Editor of this account says, that it had fallen to his lot to meet with three of these coins. They were of brass, and of the medaglion size: one of them he mentions to have seen in the collection of the duke of Tuscany; the second in that of the cardinal Ottoboni: and the third was the property of Augustino Chigi, nephew to pope Alexander the seventh. Nor had this people only traditions of the Deluge in general. There seems to have been a notion that the ark itself rested upon the hills of Celænæ, where the city Cibotus

There is a coin of the emperor Adrian; the reverse a river-god, between two rocks, like the Petræ Ambrosiæ: inscribed ΑΠΑΜΕΩΝ ΜΑΡΣΥΑΣ ΚΙΒΩΤΟΣ. Also a coin with a ship: inscribed ΑΡΓΩ ΜΑΓΝΗΤΩΝ. Patini Numism. P. 413.

was founded : for the Sibylline oracles, wherever they may be supposed to have been composed, include these hills under the name of Ararat ; and mention this circumstance.

90 Εἰσι δὲ τῆς Φρυγίης ὑπὲρ ἡπειροῖο μελαινης,
 Ἡλιβατον, τανυμηκες ορος, Αραρατ δὲ καλεῖται,
 ὅττ' ἀρα σωθῆσεσθαι ἐπ' αὐτῷ πάντες ἐμελλον.
 Ἐνθα φλεβες μεγάλαι ποταμοὺς Μαρσυοιο πεφυκαν,
 Τῷδε Κιβωτὸς ἐμείνεν ἐν ὑψηλοῖο καρήνῳ
 Ἀνξάντων ὕδατων.

We may perceive a wonderful correspondence between the histories here given, and of the place from whence they came. The best memorials of the ark were here preserved, and the people were stiled Magnetes, and their city Cibotus : and upon their coins was the figure of the ark under the name of *Ἀργὼ Μαγνητῶν* : all which will be farther explained hereafter. Not far from Cibotus was a city called 91 Baris : which was a name of the same purport as the former ; and was certainly founded in memory of the same event. Cibotus signified an ark, and was often used for a repository : but differed from *κίστη*, *cista*, by being made use of either for things sacred, or for things of great value, like the *Camilla* of the Latines : 92 ἡ μὲν εἰς ὑποδοχὴν ἐδεσμάτων, ἡ δ' ἱματιῶν καὶ χρυσῶν κιβωτός. The rites of Damater related to

90 Orac. Sibyllin. P. 180.

91 Near Beudos in Pisidia, and not a great way from Cibotus. Ptolem. L. 5. p. 142. Hieroclis Synecdemus. Pisidia. P. 673. Beudos, Baris, Bœotus, were all of the same purport.

92 Schol. in Aristophan. Ἰππείδ. V. 1208.

the ark and deluge, like those of Isis: and the sacred emblems, whatever they may have been, were carried in an holy machine, called ⁹³ Κιβωτος.

The ark according to the traditions of the Gentile world was prophetic; and was looked upon as a kind of temple, a place of residence of the Deity. In the compass of eight persons it comprehended all mankind: which eight persons were thought to be so highly favoured by heaven, that they were looked up to by their posterity with great reverence; and came at last to be reputed Deities. Hence in the ancient mythology of Egypt, there were precisely eight ⁹⁴ Gods: of these the Sun was the chief, and was said first to have reigned. Some made Hephaistus the first king of that country: while others supposed it to have been Pan. ⁹⁵ Παρ' Αιγυπτίοισι δε Παν μὲν αρχαιοτατος, και των ΟΚΤΩ ΤΩΝ ΠΡΩΤΩΝ λεγομενων θεων. There is in reality no inconsistency in these accounts: for they were all three titles of the same Deity, the Sun: and when divine honours began to be paid to men, the Amonians conferred these titles upon the great Patriarch, as well as upon his son ⁹⁶ Amon. And, as in the histories of their kings, the Egyptians were able to trace the line of their descent upwards to these ancient ⁹⁷ personages; the names of the

⁹³ Pausan. L. 10. p. 866.

⁹⁴ Diodor. Sicul. L. 1. p. 12.

⁹⁵ Herodot. L. 2. c. 145.

⁹⁶ There is reason to think, that the patriarch Noah had the name of Amon as well as his son. The cities stiled No-Amon, and Amon-No; were certainly named from Noah. According to Plutarch Amon signified *occultus*. Isis et Osiris. P. 354.

⁹⁷ Μεθερμηγευσμενων δ' αυτων, τινας μὲν ὁμωνυμους ὑπαρξαι ν τοις θρακιοις. &c. &c. λ. Diodor. Sicul. L. 1. p. 12.

latter were by these means prefixed to those lists: and they were in aftertimes thought to have reigned in that country. This was the celebrated Ogdoas of Egypt, which their posterity held in such veneration, that they exalted them to the heavens, and made their history the chief subject of the sphere. This will appear very manifest in their symbolical representation of the solar system; of which Martianus Capella has transmitted to us a very curious specimen⁹⁸. Ibi (in systemate solari) quandam navem totius naturæ cursibus diversâ cupiditate moderantem, cunctâque flammæ congestionem plenissimam, et beatis circumactam mercibus conspiciamus; cui nautæ *septem, germani tamen sui que similes*, præsidebant. In eâdem verò rate fons quidam lucis æthereæ, arcanisque fluoribus manans, in totius mundi lumina fundebatur. Thus we find that they esteemed the ark an emblem of the system of the heavens. And when they began to distinguish the stars in the firmament, and to reduce them to particular constellations; there is reason to think, that most of the asterisms were formed with the like reference. For although the delineations of the sphere have by the Greeks, through whose hands we receive them, been greatly abused; yet there still remains sufficient evidence to shew that such reference subsisted. The watery sign Aquarius, and the great effusion of that element, as it is depicted in the sphere, undoubtedly related to this history. Some said, that the person meant in the character of Aquarius was Ganymede. Hegesianax maintained that it was Deucalion, and related to the

⁹⁸ Martian. Capella. Satyric. L. 2. p. 43.